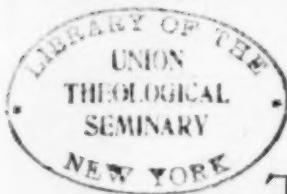


The **CHRISTIAN CENTURY,** *A Journal of Religion*



—

The Roman Question

An Editorial

Ye Must Be Born Again!

An Armistice Day Sermon

By Charles Clayton Morrison

The Religion of Dean Inge

By W. W. Willard

—

Fifteen Cents a Copy — October 27, 1927 — Four Dollars a Year

Entered as second-class matter February 18, 1902 at Chicago, Ill., under the act of March 3, 1879. Published weekly and copyrighted by Christian Century Press, 4408, Dearborn St., Chicago.

OCT 25 1927

HYMNS OF THE UNITED CHURCH

"The most beautiful hymnal
published by the American Church"

Charles Clayton Morrison and
Herbert L. Willett, Editors

[A Typical Page From This Hymnal]

SAVOY CHAPEL 7,6,8,6. D.

JOHN HAY, 1891, alt.

J. B. CALKIN, 1827-1905

1. Not in dumb res - ig - na - tion We lift our hands on high;
 2. When ty - rant feet are tram - pling Up - on the com - mon weal,
 3. Thy will! It strength-ens weak - ness, It bids the strong be just;

Not like the nerve-less fa - tal - ist Con - tent to trust and die:
 Thou dost not bid us bend and writhe Be -neath the i - ron heel.
 No lip to fawn, no hand to beg, No brow to seek the dust.

Our faith springs like the ea - gle, Who soars to meet the sun,
 In thy name we as - sert our right By sword or tongue or pen,
 Wher - ev - er man op - press - es man Be -neath thy lib - 'ral sun,

And cries ex - ult - ing un - to thee, O Lord, thy will be done!
 And oft a peo-ple's wrath may flash Thy mes-sage un - to men.
 O Lord, be there thine arm made bare, Thy right-eous will be done! A-men!

Note the attractive make-up of the page (see above). The hymn seems almost to sing itself. As you consider this book for adoption in your church note also: The hymns are not crowded together. The notes are larger than are usually employed in hymnals. The words are set in bold and legible type and all the stanzas are in the staves. Everything has been done to produce a perfect hymnal.

Ask for a returnable copy.

THE CHRISTIAN
CENTURY PRESS
440 S. Dearborn St.
Chicago

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLIV

CHICAGO, OCTOBER 27, 1927

NUMBER 43

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\$4.00 a year (ministers, \$3.00). Canadian postage, 52 cents extra; foreign postage, \$1.04 extra.	

into the Hungarian churches by the terrors of the Horthy despotism are, in truth, tragic witnesses to the failure of Christianity. Not one in a thousand of them has turned to Christ as the way and the truth and the life. Nine hundred and ninety-nine out of every thousand have done nothing more than escape from the way of falsehood and death which is today inflicted upon them. Christianity cannot be embraced save by free souls, and the souls of the Horthy-riden Jews of Hungary are not free.

Now Let Us Expel The Quakers!

JUDGE GEORGE A. CARPENTER of the federal district of northern Illinois has laid down a new requirement for American citizenship. Passing on the application of Mme. Rosika Schwimmer for naturalization, Judge Carpenter has ruled that a pacifist is not eligible to become a citizen of the United States! The ruling came after the judge had asked this hypothetical question: "If you were a nurse, caring for a wounded American soldier, and observed an armed enemy approaching, would you take up a pistol and shoot the enemy?" To which Mme. Schwimmer replied: "No; but I would warn the wounded soldier. I would not kill a man, even if he tried to kill me." Whereupon the judge thundered: "You cannot be a halfway citizen under that flag. You must do what our constitution requires of all American citizens—promise to serve that flag and defend it with your life, if necessary." And the application was rejected. The judge apparently saw no difference between giving one's own life in defense of the flag and taking the life of another. To comprehend the conditions which Judge Carpenter has imposed as a test of citizenship these facts must be kept in mind: That Mme. Schwimmer is far past the age for bearing arms; that she was required to promise to do something which the United States, as a signatory of the Geneva convention establishing the Red Cross, has promised not to allow its citizens to do, namely, have nurses become combatants; that she was told that the constitution requires military service of *all* citizens. Mme. Schwimmer is, of course, a pacifist. Some of her activities as a pacifist have earned her worldwide ridicule, as in the case of the Ford peace ship. Others, less widely known, should earn her worldwide praise, as in her share in the attempt to make Hungary, immediately after the revolt against the Hapsburgs, a non-military

EDITORIAL

RECENTLY this item appeared in the news columns of this paper: "Since the war, forty thousand Jews have identified themselves with the Christian churches of Hungary, is a dependable news item vouched for by the Jewish Daily Bulletin." The paragraph was entitled: "Hungarian Jews Embrace Christianity."

An Outrage Against Christianity." Perhaps some God and Religion

report. Perhaps there are quarters in which it is accounted evidence of the "progress" of Christianity. But why not face the facts? Why not admit that, far from having "embraced" Christianity, or even having identified themselves with Christian churches, these Jews—whose number is probably exaggerated—have been smashed into the Christian churches; have been so harrowed and tortured and damned by the treatment accorded them by the present government of Hungary that they have sought political and economic refuge within the walls of Christian churches? These thousands of Jews who have been driven

republic. Her life would be endangered should she attempt to return to reactionary Hungary. But because she does not believe in killing under any circumstances, she is unwelcome in this country that we have called a refuge for the world's idealists. It is a fortunate thing that Judge Carpenter never had to pass on the qualifications of William Penn!

Another Chinese Governor Turns Militarist

WHY YEN HSI-CHAN, after sixteen peaceful years as China's "model governor," should have chosen the fall of 1927 to go on the warpath, is a mystery. For more than a month, however, this governor of Shansi province has been attacking the forces of Chang Tso-lin, the Manchurian despot now in control of Peking. Apparently, his campaign against China's northern capital has failed. If this is really the case, Governor Yen will probably be allowed to retire in peace to his province, and Marshal Chang will be left undisturbed in his possession of Peking. The episode is of interest, however, as indicating the drift in China toward military measures. Governor Yen is the only governor left in China who took office with the revolution which overthrew the Manchus in 1911 and has held his office continuously since then. His province, Shansi, is comparatively remote, and by refusing to be drawn into any of the campaigns which have been waged during these years, the governor has been able to devote most of his energies to social reform. A good system of public education has been established. Internal government has been improved; the administration of justice has been made fairly good. Religious workers have been especially interested in the effort which the governor has spent on the dissemination of the doctrines of the Confucian philosophy. Under this peaceful regime Shansi has come to be known as China's model province, and her governor as China's model official. Now, suddenly, after the main fighting of the year was over, Governor Yen has gone to war! It is hard to tell what he hoped to accomplish, even if he had captured Peking. The whole campaign seems to be an indication of the increasing militarization of the Chinese mind. If a man who has resolutely kept out of the fighting for sixteen years is now ready to take up arms, it looks as though the Chinese generally had come to the conclusion that warfare offers the only road to the solution of their difficulties. It is a new China; a China the world will yet have cause to wish had never been born.

When the President Goes to Cuba

PRESIDENT COOLIDGE is to attend the Conference of American States to be held in Havana, Cuba, in January. It is safe to predict that his trip will be watched with intense interest throughout Latin America, and his words at the Havana conference will be studied with the utmost gravity in every capital in the world. The trip is being everywhere acclaimed in advance as a gesture of friendliness directed toward the Latin states. It is that, and is the more valuable because of the importance which, in Latin eyes, attaches to gestures. But it is to be hoped that

Mr. Coolidge is not of the opinion that gestures alone can compose the real and growing differences which divide our republic from the states to our south. These states view with suspicion, now turning to fear, the aggressive advance of American interests in Latin America. Phrases—even such robust phrases as Woodrow Wilson used at Mobile—are not enough to banish these shadows. The United States is today the one country in the world with an annual surplus of capital demanding investment abroad. Much of this capital is finding its way southward. Latin America wants to be reassured as to the terms on which this capital is to be employed. The demand of surplus capital for foreign opportunities involved Britain, France, Germany and Belgium in the imperialistic exploitation of Africa during the half-century previous to the world war. What is the United States to become involved in south of the Rio Grande? This is the question which will lie in the mind of every Latin delegate at the Havana conference while Mr. Coolidge is speaking. Pleasant banalities will not answer it. It must be remembered that the very republic in which the gathering is held has ceded to the United States the right to intervene in its affairs at any time.

A New Day for Fisk University

ANNOUNCEMENT is made that Fisk university, the pioneer institution for the higher education of Negroes, has cancelled its indebtedness, secured a substantial endowment fund, and is now, for the first time in its half a century of honorable history, on a firm financial footing. Fisk has always stood for the cultural rather than the industrial type of education. It suffered some eclipse in popular favor when the program of industrial education for Negroes, represented most conspicuously by Booker T. Washington and Tuskegee institute, came into wide popularity and captured the imagination of those who were disposed to support Negro education. Even the fascinating melodies of the famous Fisk jubilee singers, who had sung their way into thousands of hearts and had been a factor in the raising of the original funds, could not meet the competition of the argument for industrial rather than classical education for the race. But again the jubilee singers have been called out and the campaign in which they furnished the music while the energetic new president, Dr. Thomas Elsa Jones, furnished the words, has resulted successfully. It is not that the idea of industrial education has lost friends, but that the conviction has gained ground that, for the Negro race as for the white race, no one type of education can meet the total need. The time for competition between the two educational programs has passed.

The Army Sounds an Optimistic Note

THERE is no ground for alarm in the reported falling off in church membership, thinks the chief of army chaplains, Colonel Axton. "Since the world war there has been a steady increase in the percentage of soldiers who attend religious exercises." And besides all that: "Many persons are staying away from church but are still good Christians." The trouble with the church is that it does

not confine itself closely enough to religion. Preachers do not stick to the simple gospel. "Instead of telling their congregations of the life of Jesus Christ" they show a wholly unjustifiable interest in the Chinese question, international relations, and capital and labor. Chaplain, you don't know the half of it! They do even worse than that. Some of them go so far as to talk about war. And they say the most dreadful things about it. Of course they try to justify their departure from the simple gospel by showing that the life of Jesus Christ itself contains some suggestions looking in the direction of a different way of settling quarrels between nations. Some of them find it very hard to "tell about the life of Jesus Christ"—including, of course, his teachings and his way of life and its applications in the conditions that have arisen in the modern world—without mentioning quite a number of things which are not specifically treated in the gospels. One can scarcely blame them, considering how very expansive, not to say explosive, some of those teachings were, and are. Furthermore, says the chaplain, "Many denominational papers and so-called 'journals of religion' may be defeating the purpose for which they are supposed to be circulated, the spread of Christianity, by their discussion of other subjects." True enough. There is always a chance of that. But it depends largely upon what they say about those other subjects. And anyway, what are "other subjects"? Granted that Christianity should be the theme of the pulpit and the religious press. Is justice another subject? And brotherhood? And international good will? And peace?

Do We Worship Success In Thieving?

THE EMPORIA GAZETTE, that journal by which the wisdom of Mr. William Allen White has been carried to the ends of the earth, makes pungent comment on the supreme court decisions in the oil cases. After speaking of the almost unprecedented scorn and bitterness with which the court has referred to the men implicated in the securing of the Elk Hills and Teapot Dome leases, which have now been declared void, this famous Kansas paper goes on to ask what effect the decisions will have on the men and industries—oil and politics—involved. Its conclusion is that, aside from a passing annoyance, there will be very little effect whatever, due to the fact that the men exonerated have suffered almost no social punishment. Whatever may be the results of the criminal cases in which these men are now being tried, their social standing remains practically unimpaired. They are still in good standing at their clubs. Big business is glad to remain on good terms with them, and to continue to invite them into its inner councils. The sales of their products show no falling off. In every way, those who come into contact with them try to act as though the blistering words of the supreme court had never been spoken, as though there were no ineradicable black mark on the record. As long as it is possible for a man to loot and still be thus accorded a place in decent society, says this Kansas editorial in effect, just so long will men be eager to loot, no matter what the courts may say about it. The sad truth seems to be that our social ideals are still such that a man is secure against

social punishment no matter how he got his money, provided he got enough of it.

California Tries an Experiment In Education

SCRIPPS college for women, at Claremont, California, was formally opened and its first president, Dr. Ernest J. Jaqua, was inaugurated, on October 14. The establishment of this college, which is unique in some respects, represents an experiment in educational method and organization. The town of Claremont is also the seat of Pomona college, which had grown to the size which its administration considered the maximum for effective college work. The limit was set at seven hundred and fifty several years ago, and the applications now outnumber the admissions by about four to one. Out of this situation President James A. Blaisdell evolved the idea of developing at Claremont a group of colleges, independent of each other in their administration, financing, and general academic activities, but sharing certain resources, such as libraries and laboratories, which can be provided more adequately for a large student community than for a small one. In this way it is hoped to combine the advantages of a large institution with those of a small college. The partial parallel with the organization of the English universities at once suggests itself. But this is not a university. It is a group of colleges, whose common interests are cared for by an organization incorporated under the name of Claremont Colleges. Of this group Pomona college is the first and Scripps college for women is the second. The new college, which is the first college for women in southern California, will have a permanent limit of two hundred and fifty students. It opened with only a freshman class and expects to add a class and a building during each of the next three years.

An Intelligent Social Experiment Extends Its Operation

WORD that the "Reconciliation Trips" which have been conducted in New York city for several years past are to be duplicated this winter in five other American cities shows that this experiment in forwarding interracial and intergroup understanding is winning its way. Under the leadership of Mr. and Mrs. Clarence V. Howell, these trips have made it possible for hundreds of students and church members in New York to see at first hand the foreign language groups of that cosmopolitan city, and to meet under fair conditions representatives of those social and religious heresies which the uninformed often treat as bogeys. The method followed has been very simple. On Saturday and Sunday afternoons groups have gathered, gone to the haunts of those nationalities or movements which they have desired to visit, listened to addresses, asked questions, done a little sightseeing, sometimes broken bread with their new acquaintances, and returned home. The cost has been merely the carfare and restaurant charges, plus a modest fee for the expenses of organizing and advertising the tours. There have thus been afternoons given to trips to industrial and labor headquarters, to radical labor headquarters, to the rooms of the mystics and psychic experimenters who swarm in American cities, to

unemployment centers, to the prisons, and to Chinese, Jewish, Syrian, Japanese, Latin American, Russian, Indian, Negro and Italian quarters. Similar tours are to be conducted this year in Chicago, Philadelphia, Milwaukee, Detroit and Boston. The Methodist board of home missions, which has had imagination enough to promote this experiment, is to be congratulated on extending it to other cities.

The Roman Question

EVENTS seem to be moving rapidly toward the restoration of the temporal sovereignty of the pope. During the past six years there have been intermittent exchanges of opinion on the subject between Italian statesmen and journalists and representatives of the vatican, and into these there has gradually crept a new note quite at variance with the older attitudes of unchanging demand for the restoration of the patrimony of Peter on the one hand and stubborn refusal even to discuss the matter on the other. Every pope from Pius IX to the present incumbent has reaffirmed his legal right to the ancient domain, his need of sovereignty over it to insure full liberty for the performance of his spiritual functions, and his inability to make any compromise to meet the supposed political necessities of the kingdom of Italy. Every Italian statesman has realized that it would be suicidal even to suggest abandoning Rome as the capital of the kingdom and giving it back to the pope. And much of the time since the entry of Victor Emmanuel into Rome the king has been under excommunication as a usurper and a trespasser upon papal property.

It has been a deadlock, but never a dead issue, and now it appears that a solution of the problem is in sight. Obviously it can come, if it comes at all, only by a compromise; only because the government wants something which it thinks it can gain by making a concession, and because the church is willing to accept something less than that which it lost when the papal state was added to united Italy and the law of guarantees, in partial recompense, gave to the pope the right of occupancy of certain palaces, and certain other special privileges.

It has been a matter of definite policy with the fascist government to cultivate friendly relations with the vatican. The revenues of the church have been increased; the crucifix has been restored to the public schools and Catholic religious instruction has been given a place in their curriculum; several holy days have been made legal holidays; the attendance of men at church has been encouraged; and there have been such courtesies as the issuing of commemorative stamps for the four hundredth anniversary of the congregation of the propaganda and the seven hundredth anniversary of the death of St. Francis. Three years ago we predicted as the probable outcome of this rapprochement the formulation of some new agreement between the quirinal and the vatican which could be accepted as a solution of the Roman question. It has already been delayed rather longer than we anticipated, but there has been a recent resumption of the development which was interrupted by the repeated lapses of fascism into programs of

violence and crime which the church, to its credit, was not willing to countenance.

But through all its devious and violent methods of control, and perhaps all the more on account of them, fascism has remained conscious of its need of the church. Repeatedly the premier has voiced the sentiment that, in that unification of the soul of Italy which is essential to the success of his program, religion must play an important part. It is not because he has any exalted ideas about the primacy of the spiritual or the necessity of independence for that institution which is the visible representative of religion, but because he appreciates the value of religion as a unifying factor in the national life, because he wishes to fortify his own regime by an appeal to every tradition of ancient grandeur and glory, and because he sees in the Roman Catholic church the most conspicuous embodiment of the historical prestige of Rome, that he desires to heal the breach that has existed between church and state since 1870. Crispi said that the man who should solve the Roman question would prove himself the greatest Italian statesman of all time. And when Sig. Mussolini looks about to discover the greatest Italian statesman, he looks neither to the past nor to the future.

Recent articles on the temporal sovereignty by responsible writers in both nationalistic and vatican papers have brought the matter again to a point where an agreement seems within sight. The points that are asserted on one side or the other and are either tacitly or explicitly accepted by both are: that the present arrangement is unsatisfactory; that the spiritual independence of the pope needs the support of actual sovereignty over some territory; that the restoration of the whole of the former papal state, or even of the whole of Rome, to the pope is neither practical nor necessary, but that a very small territory will do if complete sovereignty over it is granted; and that no international guarantees shall be either invoked or permitted, but that the new adjustment shall rest solely upon the good faith of the Italian government.

It is, of course, the suggestion of a "small state" which is the key to the situation. So long as the popes demanded the restoration of the old papal state, or even of the whole of Rome, the thing was impossible. For the kingdom of Italy to give up Rome would be to cut its own heart out. What the pope wants is the status of a sovereign, not rule over any considerable area or population. Sovereignty requires some territory, but not much. The republic of San Marino, encircled in Italy but secure upon its mountain top near the Adriatic, has thirty-six square miles. Monaco has less. A territory sufficient to give complete sovereignty to the gambling headquarters of the world might be large enough to support the sovereignty of a spiritual headquarters.

In 1916 the Jesuit, Franz Ehrle, ex-prefect of the vatican library and later made a cardinal by the present pope, suggested that the territory at present occupied by the pope might be sufficient if he had sovereignty over it instead of merely the right of occupancy. The plan was unanimously repudiated at that time by the Italian press. But five years later the suggestion was renewed by the very papers which had formerly rejected it. One urged the necessity of giving the pope absolute sovereignty over some territory, how-

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ever slight, "even a square centimeter"; another argued for giving sovereignty over the vatican and its grounds. Jean Carrère, in his book, "The Pope," published in French in 1924 and in English in 1926, reviewed the history of the controversy and argued for the creation of a small state on the north bank of the Tiber, including the vatican grounds and three or four square miles of additional territory having but little population.

Whether or not the present negotiations shall eventuate in the solution of the Roman question within a short time, it is evident that it has gotten off of the dead center upon which it has been stalled for more than half a century, and the balance of probability is that we shall soon see a new settlement which will give to the pope again a place among the sovereigns of earth. Whether or not it will do the church any good in the long run is another question.

The temporal sovereignty of the pope is intended to be the symbol and guarantee of the spiritual independence of the church. In so far, one can neither disapprove nor wonder at the desire of the Roman Catholic church to have the "patrimony of Peter" restored and to see the pope once more seated upon a temporal throne and in possession of a territory in which he shall be not subject but sovereign. For a thousand years the bishops of Rome exercised civil jurisdiction over the eternal city and a greater or less territory adjacent thereto, and during a great part of that time their freedom from allegiance to any earthly overlord had some value as a symbol of the truth that there is an area of life and thought over which the secular state has no legitimate control. There were accompanying disadvantages which, we think, vitiated the arrangement and reacted unfavorably upon the church. While the sovereignty of the pope symbolized the freedom of the spiritual life from state control, it also meant the dominance of the secular over the spiritual interest in the church itself. And however desirable it may be for the church to be free from outside secular control, it is much more important that the church should be dominated by spiritual rather than by secular interests within.

Temporal sovereignty, we say, is intended to be the symbol and guarantee of spiritual independence. But no symbol is ever the guarantee of anything. It may even be, and in this case we think it is, the negation of the thing symbolized. It is a confession of the inadequacy of the spiritual. To affirm the *right* of the spiritual to the support of the temporal arm is to admit the *need* of it. The contradiction implicit in the reliance of the word upon the sword would be instantly apparent if one should conceive of the Quakers, for example, demanding territorial sovereignty to assure them a safe standing ground from which to proclaim their ideals of peace and non-resistance. For the church to become a state in order that it may have full liberty to assert the primacy of the church over the state is a fatal contradiction.

The only way in which spiritual interests can be legitimately or, in the long run, successfully promoted is by spiritual agencies. "Not by might nor by power but by my spirit." That church, be it Roman Catholic or protestant, which places its dependence upon temporal sovereignty, or upon political power, or upon financial resources, has already abdicated its place of spiritual authority. Let

it be well understood that every institution and every individual who professes to speak for God in the world of men does so at his peril. So long as the world continues to need the gospel of Christ, it will be because there is a clash between the principles of Christ and the programs and procedures of organized society. Proclaiming that gospel with complete sincerity and with adequate understanding of its implications will always be a dangerous adventure. But those who embark upon it must assume the risks of the enterprise. There is no other way. For them to "dig in" behind entrenchments of sovereignty or power, for them to attempt to make that safe which is essentially dangerous, is to abandon the real conflict and go over to the enemy.

Let the Issue Come!

THE ANTI-SALOON LEAGUE seeks a fund of a million and a quarter dollars wherewith to work in the coming presidential campaign. It will use the money, if it is collected, in large part in an effort to prevent the nomination of Governor Alfred E. Smith on the democratic ticket. Thus, in so far as prohibition and its enforcement is concerned, does the campaign of 1928 open. The churches hope this campaign will go far to establish the devotion of a majority of Americans to the principle of a dry nation, and their determination that the dry laws shall be enforced. They look forward to a tremendous battle, culminating in a decisive victory. But if these hopes are to be realized it is high time that they should note with care the plans of the organization which they have created. Is the concentration of the anti-saloon league against the nomination of Governor Smith the surest or wisest way of securing a national administration pledged to honest prohibition enforcement?

In the long approach to prohibition the traditional policy of the league was to secure dry planks and dry candidates wherever possible, without regard to party lines. This organ of the churches proclaimed itself non-partisan, and owed its enormous political strength to its ability to operate within either party organization. Abstractly and theoretically, that is a sound position to take, and there is no reason why it should be abandoned. But any political policy must be held subject to occasional modification in the light of actual conditions. A realistic study of the present situation in American politics at once raises the question whether the present is not an occasion for such modification. In other words, it seems obvious that the cause of prohibition enforcement will be vastly more benefited from a campaign in which one party is aggressively dry than from one in which both parties are merely not aggressively wet. Yet it is this negative and uninspiring result which the anti-saloon league strategy aims to attain.

Why is the anti-saloon league spending its million plus in an attempt to defeat Governor Smith? One reason is, of course, that thus it follows the accustomed methods of the past. A huge organization, when once it has been taught to act in a certain manner, is likely to go on acting in that manner world without end—or until somebody sets it on a new track. Mr. Smith is the most conspicuous wet in the country. If he should secure the democratic nomination we take it that he would be candidly wet in the ensu-

ing campaign. His friends proclaim his candor as one of his most engaging qualifications for the high office which he is seeking. With the candidate an avowed wet, the party platform would probably be a straddle. In the case of the nomination of Governor Smith it would make little difference what the platform said. The candidate would be the platform. Now, it is traditional anti-saloon league strategy to oppose such a candidate. And the league would certainly be derelict if it allowed a Smith nomination to come to pass without active opposition. But when it comes to raising a huge fund of more than a million and using that fund just to defeat one man in the preliminary stages of the campaign, then it is time to do some straight thinking.

Does the anti-saloon league honestly believe that the nomination of Al Smith is the only menace to prohibition enforcement in the coming campaign? Does it believe that the honest enforcement of the dry laws depends wholly, or even largely, on what happens within the democratic party? Has it learned nothing from the experience of the past seven years, when the other party has been in power? Does the league wish the churches to think that all the men contesting for the republican nomination are acceptable, and that the policy of that party in regard to enforcement is equally acceptable? Unless it does believe these things, why is it concentrating its funds and energies on the defeat of one man for one nomination?

As a matter of fact, not one of the men seeking the republican nomination can be regarded, from the prohibition point of view, as acceptable. So far as this issue is concerned they are all, at best, political drys—nothing more. Not a single one of them has ever shown the slightest interest in the establishment or enforcement of prohibition. Search the record of Mr. Hughes and you cannot find that he has ever given more than a passive assent to prohibition. His principal backer in the present campaign, Mr. Mellon, is notorious for his connection with the distilling interests. Mr. Hughes' last active participation in politics was his campaign in favor of the election of the wet Mr. Wadsworth in New York. Mr. Lowden is as neutral as Mr. Hughes. Neither Mr. Dawes nor Mr. Hoover has ever said a word to show himself wholeheartedly right on this question. Mr. Hoover may, perhaps, be more likely to do so in the future than any of the others, but we must speak now of the record as it stands to date. To date, Mr. Hoover on the principle of prohibition and on the question of its enforcement has been splendidly silent. Mr. Longworth is as closely tied up with the liquor interests as Mr. Mellon. As to Mr. Coolidge, who is thought by some to be in danger of the draft, his determination not to become involved in any vigorous attempt to enforce the law is the chief explanation of the scandalous conditions which obtain under prohibition.

Not a single one of these men is, today, an acceptable candidate to those who believe in the eighteenth amendment and its enforcement. Yet these are the men who, as matters now stand, are regarded as the leading aspirants for the republican nomination. Why should the anti-saloon league devote all its energies to eliminating Mr. Smith, while the nomination that counts most falls to one of these political drys, thus giving to the country another four years of the sort of enforcement that has brought prohibition into dan-

ger of public repudiation? The churches, we feel certain, will not approve nor will they condone any such short-sighted and ineffectual campaign. They are not interested in producing the appearance of a fight; they demand a real decision of this issue of prohibition enforcement.

How is a real decision of the prohibition enforcement issue to be secured? By producing what is, in effect, a national referendum on the question as to whether the majority of our citizens believe in prohibition and want it enforced. How can we have such a referendum? By pledging one party in its platform to complete loyalty to the principle of the eighteenth amendment, to unhesitant and unremitting enforcement of the dry laws, and by nominating as its candidate some man whose complete and active public and private allegiance to this cause is known to the entire electorate. Given such a platform and such a ticket, honest prohibition enforcement can be voted a mandate which cannot be ignored.

This is what the churches want. They are not afraid to face such an issue. They believe the nation is dry. They know that within their own membership there is still immense passion for the making of a dry America. But this passion cannot be brought to focus on anything less than the support of a definitely dry platform and an honestly dry ticket. The churches want a chance to charge; not merely to beat off the enemy. And they will not be satisfied if their own organ, the anti-saloon league, shows that it has no way of using the strength supplied from church sources save in negative and rear guard actions. Oppose the nomination of Governor Smith? Certainly. But let a hundred times more attention be given to securing a genuine enforcement plank and an out-and-out dry candidate for the republican party.

Being There with Lafayette

A Parable of Safed the Sage

I WAS IN PARIS, and the daughter of Keturah was with me. And I spake unto her, saying, We will see the grave of Lafayette.

And she said, I did not know that he had any grave.

And I said, He hath one, but few people visit it. For most Americans arrive in Paris shouting, Lafayette, we are here, and they never look around to find where Lafayette is.

And she inquired, saying, Hast thou been there?

And I said, I have been there, but so far as I can learn only I and my friends General Pershing and Woodrow Wilson have visited it, and I was there before they were. Yea, and my visit hath been so long ago that I must inquire the way.

So we went to an Information Bureau, and I asked for the Tomb de Lafayette, and they directed me to a Department Store called the Galleries de Lafayette, for that was what Americans wanted to see.

And we employed our fourth Cabdriver before we found one who knew.

Now when the Guillotine was working overtime in the Place de la Concord, where it had nigh unto three thousand heads to cut off, they set up a Guillotine in the outskirts of Paris where now stand two high columns with statues,

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one to Charlemagne and one to Saint Louis. And they buried nigh unto that spot a thousand three hundred and six beheaded folk beside those that were beheaded at the Place de la Concord. And one of them was a Grecian named Auderde Cherrir, on whose tomb is written that he was a son both of Greece and of France, that he served the Muses, loved Wisdom, and died for the Truth. And there, behind a Convent where white-robed Nuns offer Perpetual Prayer, in a Garden, is the Tomb of Lafayette.

So we found the Tomb in that peaceful spot, with Woodrow Wilson's Bronze Wreath upon it and Pershing's flag at the head.

And I said, Lafayette, we are here. General Pershing hath told me that he did not say it, and so I will say it.

We are here to say to thee that this thing called Liberty for which thou didst fight here and in our own land, and for which several of our boys came over here to fight, is an Expensive and Uncertain thing, but that it was worth the Fight.

Our folk have managed thus far to get on without a Guillotine, but both countries have the Automobile which is a far more Deadly Weapon, and less discriminating. Lafayette, we are here to confess that Democracy was a Perilous Thing in thy day, and is Perilous yet, but we rather think that it is worth its Very Considerable Expense, and that both thou and we have helped to make it a Little Better Worth While. But sometimes we wish we were a Little More Sure of it.

VERSE

City Trees

THE trees along our city streets
Are lovely, gallant things;
Their roots lie deep in blackened soil,
And yet they spread their wings

Of branching green or fretted twigs
Beneath a sullen sky,
And when the wind howls banshee-like
They bow to passers-by.

In Fall their leaves are bannerets
Of dusty red and gold
And fires dim that warm our hearts
Against the coming cold.

Then delicate through Winter's snow
Each silhouette still makes
Black filigree, with frostings rare
Of silver powdered flakes.

But leafed or bare, they bravely rise
With healing in their wings—
The trees along our city streets
Are lovely, gallant things.

VERE DARGAN.

Alternative

YOU may live through each day, as it hurries on by,
With no question or thought of its coming—or why;

Or else you may cherish high dreams in your soul,
Of the worth of your life and its ultimate goal—

That will lift up your heart as a bird when it sings;
Delete all restraints—for your dreams give you wings—

Expand into beauty as flowers from sod;
Bring life to fruition, development, God!

GERTRUDE B. GUNDERSON.

The Stranger

I SAW him where the rose was red
Pressing the cruel thorns between
His hands until his pale palms bled,
As he walked through my garden-space
And on his face
Such sorrow as I had not seen.

"Sad Stranger, who are you that walk
Where loveliness has birth?
Why are your palms all torn and dark?"
He broke another rose blood-red
And turned and said:
"Yourself stripped of your mask of mirth."

JOHN RICHARD MORELAND.

Testimony

MY garden bears testimony to divinity;
I sow the seed, itself a mystery;
Invoke the graces of the sun;
Implore the ministry
Of the rain; and yet, when this is done,
It is God
Who thrusts up
Through the imprisoning clod
Miracles of emerald leaf and radiant bloom,
Fashioned of fabrics from a heavenly loom.
Surely none but God can,
Within a seed's pin-point of space,
Pack a blue-print of the cosmos' swaying grace,
Or, from a dry brown root release
The phlox in all its still white peace.
He hangs the rose upon the thorn,
And lifts the lily's samite cup
Brimmed with the dewy nectar of the morn.
It is God alone, knowing infinity,
May be so prodigal of beauty
That he gives to the errant winds the poppy
And the rose, or yields to winter's devastating hold
Autumn's arabesques of flame and gold.

EVA MOAD TURNER.

The Religion of Dean Inge

By W. W. Willard

BERNARD SHAW, we are told, "takes off his hat" to Dean Inge and characterizes him as "our most extraordinary churchman, our most extraordinary writer and, in some vital aspects, our most extraordinary man." Harold Begbie—"the Gentleman with a Duster"—in his "Painted Windows" says, in like vein, "There is no greater thinker in the Church of England and no greater thinker, I am disposed to think, in the English nation." A writer in the Contemporary Review speaks of him as "a veritable prophet of the eternal" and the London Times is quoted as prophesying that he will be read and studied fifty years from now. Such verdicts stimulate a desire for a more intimate knowledge of the man of whom these things are said and the things for which he stands in the realm of thought. Dean Inge is the author of a large number of volumes among which are: "The Philosophy of Plotinus," "Christian Mysticism," "Outspoken Essays," "Personal Idealism and Mysticism," "England," "The Platonic Tradition" and "Personal Religion and the Life of Devotion." Since 1911 he has been dean of St. Paul's cathedral, London, and his fame as a thinker has grown with the years of his incumbency.

I.

For what, then, does the dean stand in the philosophical and theological world? For something very definite, we answer. Fog and equivocation are utterly foreign to his nature. He is too deep and honest a thinker to be satisfied with vagueness, ambiguity or half-truths, and his thought leads straight to ultimate conceptions concerning God, the world and the human soul. Briefly, he is a Platonist, more specifically a Neoplatonist, and more specifically still a disciple of Plotinus, who was born in Egypt in 204 or 205 A.D., nearly seven hundred years after the birth of Plato. Plotinus focuses in his philosophy the doctrines of Neoplatonism, a system "in which the speculations of seven hundred years are summed up and after which the longest period of unimpeded thinking which the human race has yet been permitted to enjoy, soon reached its end." Though born in Egypt Plotinus' name is Roman and it has been suggested that he may have been a freedman under Trajan and named after Plotina, Trajan's wife. He had an insatiable thirst for truth, but his quest was in vain until one day in Alexandria he listened to one Ammonius Saccas and said, "This is the man I was looking for." For eleven years he sat at the feet of this philosopher and later we find him in his own school, in the city of Rome, himself a teacher, where he remained until his death.

The intellectual basis of the religion of Dean Inge as expounder of Neoplatonism and disciple of Plotinus includes three major beliefs that stand out in relief in his system of thought and condition everything else:

1. To Dean Inge God is the fountain-head of absolute values. These values, which are the constituent attributes of God and ultimates of reality are truth, beauty and goodness. As such they are existential—not mere ideals or figments of the imagination—and they are creative. All other values are relative to these and apart from these

there is no value in any real sense. God is *valor valorum*, says the dean, the value of values. There is no path to God, he believes, but the path of value and this path will infallibly lead the seeking soul to him. The path of truth, the path of beauty and the path of goodness are all paths to God. "There is no evidence that God is merely a moral being." The scientist, the artist and the saint alike, when pursuing truth, beauty and goodness for their own sake are worshipers at the sacred altar of ultimate reality which is God. There are three paths, not only one, that lead to the holy grail and these three converge and meet in that unity of which they are the essential constituents.

2. As to the world Dean Inge believes that it is the shadowing forth in material symbol of the invisible, though most substantial, world of the ultimate values. The world is everywhere sacramental, in a graded series of manifestations. It is real, in a relative and derived sense, because and in just so far as, it embodies these ultimate creative values—truth, beauty and goodness. The divine immanence gives the world its tenure in the realm of reality and without God it would cease to be. Everywhere it is symbolic, a parable of the impalpable, though most real, world of the spirit. Now this is not "moonshine." It is Platonism in modern dress and the rational basis of the poetry of Wordsworth and every other great spiritual interpreter of nature. "Everyone who has read 'The Prelude,'" says Dean Inge, "knows what Platonism is." These lines from "Tintern Abbey" also reflect the Platonic attitude toward nature:

I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky and in the mind of man:
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things.

3. The soul—what is it for Dean Inge? Behaviorism bows the soul out and leaves only a system of stimuli and automatic responses to these stimuli on the part of the human organism. It is a frequently quoted statement that this type of psychology began by losing its soul, that later it lost its mind, and that now it is losing consciousness. The difference between the soul as conceived by Dean Inge and the soul—or lack of soul—as conceived by the radical behaviorist is the difference of a celestial diameter. Following Plato and Plotinus, and, we may add, St. Paul, the soul is a divine creation. At its "apex" it is in union with the divine and is potentially open to all ranges of reality. "Man," says the dean, "is a microcosm with affinities to every grade in creation." He believes with Tennyson in the "abyssal depths of personality" and would doubtless respond appreciatively to the following lines:

Say not the stars are vast, nor vast their spaces;
Nor eons vast, through which new worlds unroll;
Masses of things and times this thought effaces,
The vast is thine illimitable soul.

In just so far as the soul partakes of the absolute values, truth, beauty and goodness, it is immortal, as are they. Indeed Dean Inge centers his argument for immortality, which he contrasts with mere "survival," on the capacity which the soul possesses of participating in these absolute values. Whatever partakes of the divine nature cannot die. The soul is not quantitative but belongs to a kingdom of values. As such it is superior to the perishable world of things existing in space and time and is imperishable.

Neoplatonism, of which Dean Inge is an expounder, furnishes, he believes, the true intellectual basis of Christianity, to which the incarnation and the cross form the climax. "The moral preparation for the incarnation," he says, "was mainly entrusted to the Hebrews, the intellectual to the Greeks, and the political to the Romans." And it is very significant, as noted by the dean that Doctor Troeltsch, the eminent German scholar, corroborates his judgment in these words: "In my opinion," says Doctor Troeltsch, "the sharper stress of the philosophical and scientific spirit in modern times has made the blend of Neoplatonism and New Testament Christianity the only possible solution of the problem at the present day and I do not doubt that this synthesis of Neoplatonism and Christianity will once more be dominant in modern thought." "Neoplatonism," says Dean Inge, "is a vital part of the structure of Christian theology and it would be impossible to tear them apart." And of Plotinus he says: "No other guide even approaches Plotinus in power and insight and profound spiritual penetration. I have steeped myself in his writings and have tried not only to understand them, as one might try to understand other intellectual systems, but to take them, as he assuredly wished his readers to take them, as a guide to right living and thinking."

II.

In addition to the basic religious beliefs of Dean Inge mention should be made of several others, which, though not in the nature of direct corollaries, are in harmony with his system of thought.

He believes in science and the scientific method. "There are some discoveries or revelations," he says, "on which the human race does not go back. Of these the Christian religion is one and modern science is another. Both have enriched mankind and it is almost inconceivable that either of them should disappear." And again: "A religion that does not touch science and a science that does not touch religion are mutilated and barren." Scientific truth to the dean is not, however, the whole truth or the ultimate truth. Indeed it is only an abstraction, often for utilitarian purposes, and should never usurp the place of Truth spelled with a capital T which signifies ultimate reality.

The dean is also a pronounced evolutionist. Again his words are witness: "The discoveries that are still rightly associated with the name of Charles Darwin have proved beyond a doubt that the so-called lower animals are literally our distant cousins. They have as good a right on this planet as we have: they were not made for our benefit as we used to suppose."

Being an evolutionist we should expect Dean Inge to be an apostle of progress, but this can be said of him only with qualification. He tells us that progress in the sense

of a law or an inevitability is a modern superstition—indeed that it has been believed and taken for granted for only about 150 years. Darwin gave a great impetus to this belief in his formulation of the evolutionary theory, but in the light of recent thought, recent events—the great war especially—and a truer reading of history, this superstition has been shattered. Progress has been and is a fact but it must never be conceived as automatic or the result of a "law." It must be willed: it must be the result of intelligence and action, individual and corporate, in the light of abiding values. "The strange notion is widely held," says the dean, "that this doctrine of temporal progress is part of the Christian religion. But I cannot find a trace of it in the gospels." The world to him is a "factory of souls" and progress is dependent on subtle revaluations taking place in the souls of men rather than on any "law" of social development imposed from without or from above. "Christianity," he says, "is a spiritual dynamic which has very little to do directly with the mechanism of the social life."

III.

As to the future of civilization Dean Inge is skeptical. Civilization is sick and its malady is deep-seated. The one word, he says, that indicates its ailment is "secularism" and the only cure is religion. The church, then, we are perhaps prepared to hear, is his panacea for present ills. But not so, certainly not without stern qualifications. He is a churchman and will remain a churchman but listen to some of the things he says: "Organized religion has been a failure ever since the first concordat between church and state under Constantine the Great. The Church of England in its corporate capacity has never seemed to respect anything but organized force."

Again: "The record of Christian institutionalism is one of the darkest chapters in history. An institution is bound to aim at that kind of success which our Lord told his disciples neither to expect nor desire. It seems plain to me that institutionalism has been, from the highest point of view, a dismal failure."

Again: "Organized Christianity is at present under a cloud. The churches have but little influence, and if they had more, they would not know what to do with it."

Again: "I agree with Eucken that traditional Christianity will have to be drastically revised. Whether the new form of Christianity will accept or reject the name of protestant does not much matter. It will belong, I think, to the Platonic and humanist type, which has always existed in the church. It will be entirely independent of Rome and will not conform to the articles of belief of any of the great reformed churches. But it will accept the moral teachings of the New Testament and its devotional life will continue to have its center in the idea of the indwelling of Christ." We may add that Dean Inge regards the Quakers as the one body that "have remained nearest to the teaching and example of Jesus" and he believes that they are true Platonists, consciously or unconsciously, in their dependence on the "inner light."

IV.

There are four outstanding things, among others, which must recommend the philosophy and theology of Dean Inge to the minds of modern men concerned to find a way

out of the theoretical and practical jungles in which we find ourselves today:

1. The dean gives us a spiritual philosophy, at once cosmic and individual, rational and practical—a philosophy which harks back to Plato and his intellectual descendants but a philosophy which, like the *sempervirens* on the Pacific coast, has maintained its vigor and freshness for more than twenty centuries and which is the vehicle through which have come the deepest and most vital interpretations of life and the influences which have been most creative in the souls and institutions of men.

2. A second consideration that must recommend the philosophy of Dean Inge to the modern mind in its quest for reality has to do with the basis of authority. No external basis, be it church, or pope, or book, can for a moment abide in the light of the philosophy for which the dean stands. The source of authority for him is the inner spirit of man where it touches the Eternal Spirit and the modern movement "from authority to experience" is a true drift toward Platonism. In a day when all authority is coming to be questioned, we may be grateful for so splendidly equipped a thinker as Dean Inge who, in the midst of the confusion of modern thought, uncovers again in all its splendor the spiritual basis of authority in "the beyond that is within."

Again, the dean is for standards in a day and age notoriously without standards. Relativity is a word that has assumed not only a philosophical but a practical importance that may well give us pause. If there are no absolute values, if everything is relative to something else and finally to no standard whatever, then indeed we are at sea without chart or compass. To Dean Inge such a position is philosophically untenable and morally unsound. Truth, beauty and goodness are ultimate values and as such are absolute standards for the human spirit in its quest for reality. Consciousness is the "bearer" of these values. For the thinker in search of truth, for the lover of beauty, and for the seeker after goodness, they are what the pole star is for the voyager on an uncharted sea. Or, to change the figure, they constitute a three-pronged anchor amid the surging sea of caprice, whim and individual opinion and the dean of St. Paul's gives us a new sense of stability in the endless flux of contemporary thought as he centers attention once more on these ultimates as standards for thought and life.

4. No statement of the religion of Dean Inge would be complete or adequate to meet the need of the modern mind infatuated with external things did we omit to say that the dean is a mystic. And in this also he is a disciple of Plato, and of Plotinus, "the prince of philosophical mystics." We need to get rid of the idea that mysticism is synonymous with fog. Indeed, with those who have had the mystical experience, it stands for clear seeing. In a word, mysticism means immediacy—a direct, unmediated vision and experience of God, the ultimate reality. In this experience the soul leaves behind every conceivable "go-between," whether dialectic process, priest, book or church, and knows God by union with him. All religions have had their mystics and the unanimity of mystics of widely divergent creeds and forms of culture is one of the strongest evidences of the validity of the experience and of the mystic way as a path to reality.

But let us listen to the dean. He says: "We can know the unknowable, because in our deepest ground we are the unknowable. This is the ultimate ground of Neoplatonic metaphysics." Again: "Formless and vague and fleeting as it is, the mystical experience is the bed-rock of religious faith. In it the soul, acting as a unity with all its faculties, rises above itself and becomes spirit." And again: "Mysticism has given to the spiritual life the right to stand on its own feet and rest on its own evidence."

V.

Dean Inge is a man of very wide intellectual interests and a few extracts taken at random from his published works may not be amiss to suggest the originality and versatility of his mind:

It is not certain that there has been much change in our intellectual and moral endowments since *pithecanthropus* dropped the first half of his name.

There is no evidence that the historic Christ ever intended to found a new institutional religion. Institutional religion may be a legitimate and necessary historic development from the original gospel, but it is something alien to the gospel itself.

The real or spiritual world is a kingdom of values: all that has value in the sight of the Creator is safe forevermore.

The chief danger to the white race arises from his arrogant contempt for other races which has provoked fear and hatred in return.

Christ himself, if he had returned to life in the middle ages, would certainly have been burnt alive for denying the dogmas about his own nature. The hierarchy would have recognized in him, with more alacrity than Caiaphas did, the most deadly enemy of all that they meant by religion.

By any rational standard of morality, few greater scoundrels have lived than Frederick the Great and Napoleon the First. But they are still names to conjure with.

Faith in human immortality stands or falls with the belief in absolute values.

The moment we are asked to accept scientific evidence for spiritual truth, the alleged spiritual truth becomes for us neither spiritual nor true.

The question of miracles is a scientific and not a religious question and has no bearing on the divinity of Christ. The living Christ is a quickening spirit.

There is no physical or intellectual inferiority in the yellow races—that is certain.

The doctrine that the heavenly bodies have an endowment of soul life does not seem to me ridiculous or improbable. Each of our bodies is a world populated by millions of minute living beings. We are not conscious of them, nor are they conscious of the unitary life of the organism to which they belong. Why should not our planet have a life of its own, thinking thoughts of which we know nothing?

Bereavement is the deepest initiation into the mysteries of human life, an initiation more searching and profound than even happy love.

Paul's words, "I die daily," are the most hopeful, the most optimistic view of life that has ever been propounded.

It is quite as easy to hypnotize oneself into imbecility by repeating in solemn tones "Progress, democracy, corporate unity," as by the blessed word "Mesopotamia" or, like the Indians, by repeating the mystic word "Om" five hundred times in succession.

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To the thoroughgoing pragmatist, to the behaviorist, to the apostles of materialism and mechanism, to the pluralist and the atheist and to all of unidealistic tendencies the philosophy of Dean Inge will be, if not anathema, at least a false reading of the facts of existence. But it is well to remember that this philosophy comes to us through a testing process of over two millenniums, that it was wrought out when intellectual giants walked the earth, that it has been creative of the best in human lives and literature for twenty centuries, and that the advance in knowledge has brought nothing to discredit it. We may deny the legitimacy of metaphysics, but for those of us who must have a philosophy of life, cosmic and individual, can we do better, in the light of reason and in response to the deepest needs of the human spirit, than tread the path back to Plato and

forward in the fuller light of the Christian revelation to that reality which is the true homeland of every seeking soul?

As Plotinus, sitting at the feet of Ammonius Saccas, said, "This is the man I was looking for," so perhaps many a wistful seeker for truth may say of this gifted expounder of Christian Platonism, "This is the man I was looking for." And it is not impossible that many of our protestant churches, facing futility and defeat through impoverished thinking and surrender to externals and not knowing whither to turn for salvation—it is not impossible, we say, that they too may be moved to say, "This is the man and this the spiritual philosophy of life that we have been looking for to save us from the poverty, the diminishing returns and the spiritual bankruptcy that confronts us."

Ye Must Be Born Again!

A Sermon for Armistice Day

By Charles Clayton Morrison

THE CHRISTIAN CHURCH has it in its power to put an end to international war. It is religion that has kept war alive. Civilization could not brew another war if it were known that the traditional support of religion would not be forthcoming. It was the cloak of religion thrown over their cause that made Germans and Frenchmen and Britons and Americans willing to go forth to die in the last war. And it has ever been so. This is not to say that religion is the only factor in war—that would be a stupid assertion. But the power of religion is so great that, if it were withdrawn from war, the nations of Christendom could be brought to abandon the barbaric institution of murder and violence and erect in its place an institution of peace and justice for the settlement of their international disputes.

Moreover, the very life of ethical religion itself is at stake in the attitude the church takes towards the continuance of the war system in Christendom. War blights and degrades every spiritual presupposition to which Christianity makes its appeal. War spells the doom of ethical religion unless ethical religion pronounces the doom of war. Men cannot believe in God, in such a God as Jesus and the greater Hebrew prophets revealed, an ethical God of love and justice, and at the same time accept war as inevitable. Religion will either wither away, unable to endure in a society whose inherent paganism and irrationality it condones, or it will retreat into those morally neutral forms of esthetic mysticism and other-worldliness from which it has been struggling for more than half a century to emerge. The church, if it is to function ethically, must be awakened to the fact that war is the direct and absolute antithesis of the Christian gospel. So long as the institution of war exists, it is no exaggeration to say that unless the Christian church works for its overthrow the moral authority of religion has vanished.

War registers the failure of religion to function in the

social order in accordance with its essential genius. We may look back at particular wars and explain the church's failure on account of this or on account of that. We may say that the church was too weak, or it was too young, or it was not aware of its responsibility, or it was hindered by its divisions, or it had not yet discovered the mind of its Founder. But the fact remains that in Christendom a war means and can mean nothing less than the impotence of the Christian church in face of its unique and essential responsibilities. Whatever is to be said of the past, we cannot escape the fact that another war will expose the spiritual bankruptcy of ethical religion. The church may carry on its institutional life; it may exhibit many virtues of personal piety and organized charity; but unless it does something fundamental about war its inaction and impotence will be a confession that the world church is morally unequal to its world responsibility, that its transforming power is unequal to the power of evil, that the gates of hell do indeed prevail against it.

I

Happily there are signs that the church, long implicated in the war system, is beginning to be disturbed with an unquiet conscience at the continued presence of war in Christendom after nineteen hundred years. It is beginning to be aware of its historic failure, of its public impotence, and of its actual sin in its unholy alliance with Mars. There are tokens of repentance and a new-found faith. This faith found explosive expression at the close of the war. Since then it has found voice only in protest and an emotional hospitality to all kinds of proposals offered in the name of peace. But as has so often happened when the church has attempted to function in other fields of the social order, the task grows stale, the message wears out. Preacher and people, grasping at first with eagerness and good conscience at the novel doctrine that the peace of the world is the busi-

ness of the Christian church, find their enthusiasm waning. The subject appears to exhaust itself. It does not seem really at home in the atmosphere of religion. It is an importation, a fad, a theme perhaps for one day in the year, but its place is felt to be on the periphery of religion; it does not belong to its essence and substance.

Those clergymen and teachers of religion who gave themselves to an ardent espousal of the league of nations, or of disarmament, or of the world court, or more recently to some scheme of compulsory arbitration or any of the plans which have found currency in the name of peace will know what I mean when I say that these subjects soon exhausted themselves. As permanent preaching themes, integral to the mood of worship, and at home in the continuing program of religious activity, they have not stood the test. To begin with, these clergymen soon were made aware that a divided opinion was developing among their people over such proposals. None of them was self-evident or basic—indisputably the right thing to do. And organized religion by its very nature can deal powerfully with concrete duties for individuals or society only when those duties are morally indisputable. At the present moment, therefore, the voice of the church for world peace is becoming silent. Reaction has set in in many places. The subject is even beginning to grow distasteful to the churchly mind. If this aversion continues, it will denote an unspeakable spiritual tragedy.

II

Why is it that the peace theme thus tends to wear itself out in the thought of the clergy and in the conscience of the church? The answer is that neither the church nor its clergy has yet become aware of a concept and a technique of peace which are congenial to the genius of religion. The church cannot pronounce the doom of war until it comes to grips with the war problem *on the deeper levels where alone religion is capable of functioning.*

The weakness of the whole modern movement for a social expression of religion—in industry, in race relations, in economics, in domestic politics and in international relations—is revealed right here. The social gospel is not envisaged and felt as *religious*. It is a kind of diversion for the religious mind, a foray, a holiday, a slumming tour, a public duty perhaps, but not a religious duty. Therefore the social emotion of the churches spends itself in mere spurts of virtue, attacking surface particulars and ignoring social structures and patterns. I must not stop to discuss other aspects of the church's failure to grasp the meaning of the social gospel, but in the case of war we have a vivid instance of this moral dilettantism. The church has never yet gotten *under* the war problem. At most she has been a kind of "me too" echo of certain secular agencies of reform and progress, discharging her duty by giving them her moral encouragement in terms of vague sympathy and wordy resolutions. But she has never yet conceived the war problem as *her own problem*, towards which she has a responsibility which can be discharged only in the terms of religion itself.

In what terms has the peace movement made its appeal to the church? It has appealed to the church in terms of various ingenious schemes to *prevent* another war. The

whole orthodox peace movement since the armistice has expressed itself in plans whose essence is to prevent war by the use of war or the threat of it. This is the genius of the league of nations, of the Geneva protocol, of Locarno. Not one of them contemplates doing anything fundamental about the institution of war itself. There is therefore no kinship between them and the genius of religion. So long as the church's moral contact with war is expressed merely in terms of certain schemes to *prevent* war, or to *moderate* war, there need be no surprise that the whole subject is regarded as something extraneous to religion, merely another of those secular sidelines of moral effort in which the church may properly show a mild degree of interest without allowing herself to become particularly excited over the matter.

This is all we may hope for if the church finds no deeper conception of the war problem than that which it derives from the orthodox peace movement. Towards all such secular schemes and devices for preventing war, for holding the war demon in check, religion can offer at best only the same kind of support which any decent social agency—labor union, chamber of commerce, rotary club, political party, woman's club—can offer. This support is prudential, diplomatic, qualified, tentative. In other words, it is not religious. It is purely secular support. It does not derive from the deeper levels of religious conviction and feeling. There is nothing in these "plans" for peace to release the fountains of faith and enduring enthusiasm. In extending her support the church does not feel that she is operating in her own congenial sphere. She feels, on the contrary, that such support is a sort of work of supererogation, something lying quite outside her own essential function as the organ of religion.

III

This is why peace idealism so soon and so surely wears itself out in the church. But if religion, instead of allowing itself to be seduced by secular thinking into paths that wind and wind and lead nowhere, would take counsel of its own genius, it would discover that it holds the secret of the abolition of war in its own characteristic strategy of attack upon evil.

What does Christianity demand as the condition of overcoming evil in individual life? It demands something very fundamental. We call it repentance or conversion or the new birth. Our evangelical faith insists that this technique stands in sharp contrast to any scheme of ethical culture or moral reform. Modern psychology has not only left unshaken this evangelical concept of the true method of overcoming evil in personal life, but has more firmly established it in reason and good sense than ever before. Indeed, the science of psychology furnishes the religious doctrine of the new birth with a fresh and powerful apologetic. In individual conversion what happens is that the soul shakes itself free—or by the grace of God is shaken free—of the love of sin and the tolerance of sin. Conversion does not imply the attainment of moral character at a stroke, but it does mean that one's sin is now put where it can be successfully fought—it is constructively disengaged from the dominant purposes and passions of the soul, branded with its true name and its right to any inner status absolutely

disavowed. Thus it is compelled to stand in the open when its attacks are renewed. There are steps enough to be taken after this initial commitment, as all strugglers know, but our true spiritual guides have long since learned that in dealing with a man deeply sunk in sin, to counsel merely the taking of steps without an inner change of will is for blindness to lead the blind.

Civilized society, in respect of the war evil, is in much the same mood as the typical down-and-out debauchee. For years he has tried all sorts of plans and methods to overcome his besetting vice. He has followed the suggestions of this friend and that counselor, and has taken now this step and now that toward self-control—"tapering off" or "whittling down" his indulgence, employing this and that clever trick upon himself—only to find himself each time slipping deeper and deeper into his degradation. He now listens with utter hopelessness if anyone suggests another "step" toward the light. His mind is done with "steps." He knows they only tease and elude his will. The problem of religion is to get hold of him with something altogether out of the "step" line, something that will shake his soul to its roots, that will constructively transform him, casting out not merely the old habit, but the old self to which the habit belongs, and giving him the sense of a new self in which the habit has no place. You cannot talk to him about "steps" so long as it is the old self that is to take the steps. But if he can be made aware of a new self—as, under the powerful influence of religion, millions of hopeless men have been—you can talk to him then about what steps to take in order to realize in terms of permanent character what he now constructively apprehends.

IV

This as applied to the problem of society and war is not merely an illustration or analogy. It is the identical principle upon which society itself must proceed if it is to be saved from the hell-fires of war and chaos. The nations feel the inevitability of war as the confirmed debauchee feels the inexorableness of his temptation. The whole "set" of national habit and emotion is toward war. When any difference arises between nations—however casual and slight—the war imagery flames up in the public mind. No debauchee hugs his vice more warmly to his breast than the nations hug war. There is no habit that has a more diabolical clutch upon the impulses of the political state than the age-old habit of going to war. One cannot fully measure the significance of the concept of the *institutional* status of war until one envisages the depth and thoroughness of its penetration into the whole psychical and moral and organizational texture of society.

All the presuppositions of patriotism and national pride are essentially military.

War has woven itself into the curriculum of education through a militaristic interpretation of history.

Next to the passion of love it is the great theme of romance.

It has perpetuated its prestige at the centers of social attention by means of monuments erected to its heroes under the impulses of patriotism.

It has rooted itself in the economic order by creating the assumption of its prior and major claim upon all tax funds.

In modern times it has enormously enlarged its domain through the rise of the capitalistic state of which it has become the chief instrument.

Though breaking all laws, it is itself absolutely legal; and though its existence means the failure of religion, it has always received the blessing of the church. War is the most legal thing in human society. It is the most heroic. And so far have the ideals of religion conformed themselves to the paganism of the political state that nothing is more holy than war.

V

To a mind that once clearly discerns the full involvement of the war system in human affairs, any peace plan whatsoever which leaves war undisturbed and unchallenged in its present legal status seems only to mock mankind. Plans for balancing power, for military alliances and leagues, for reduction of armament, for mutual guarantee of boundaries, for any form of conference or cooperation, for arbitration, for Locarno pacts, for that seductive deception called the "outlawry of aggressive war,"—all plans whatever which presuppose no change of status for war itself are merely tinkering with a social system that can be saved only by being born again. Deceived too many times by these superficialities of mere regulation and education and reformation, many minds in our time are almost on the point of abandoning peace as an idle dream. We who still have faith cannot realize how deep the iron of cynical unbelief has gone into the soul of our age.

Look backward over the nineteenth century. So many wars were "prevented" by arbitration that it looked as if this principle were to be our salvation. Taking the last eighty years of the century in periods of twenty years the number of international disputes settled by arbitration was as follows: Between 1820-40, nine; 1840-60, thirty; 1860-80, forty-four; 1880-1900, ninety. Here, apparently, was progress. Here was a cumulative resort to a plan of peace by which increasing numbers of *casus belli* were settled without resort to war. Civilization, we dared to believe, was surely taking "steps" toward a peaceful world. Then came the deluge! Our peace-minded statesmen who thought they saw mankind taking decisive steps toward reformation, suddenly found that all their progress had come to naught as the nations plunged into a debauch of hate and blood.

Why had their efforts come to nothing? For the simple reason that the world kept clinging to war itself as the supremely legal, sanctified and authoritative institution it had ever been. We had been trying to run away from war instead of casting it away from us. In those days we listened to "idealistic" plans and schemes with ingenuous hearts. Any well intentioned plan was a good plan. War was a misfortune, a calamity, something to be feared, a doom—with which the nation might be confronted at any time. Our only hope was in fleeing it, as Lot fled Sodom, by taking "steps" away from the inexorable thing. Since the great war, this same frantic effort to devise plans and to point out steps has gone on, though it has been met by a somewhat different mood from that which prevailed before the war. To the realistic mind the whole peace movement looks like trifling dilettantism. All our plans seem like ineffectual patches on an old garment. The attitude of govern-

ments toward the war system remains unchanged. War can occur—not so easily, perhaps, but God knows, and the war offices know, easily enough—even if all these plans are adopted. The league may prevent four wars—but what of the fifth? It may prevent forty wars—but what of the forty-first? *Civilization cannot stand one more war, regardless of the number on its tag.*

VI

How, now, can civilization be delivered from this body of death? There is only one way of deliverance for society as for the individual, and that is by a root-and-branch attack upon the institution of war, in precisely the same way that religion attacks evil in personal life. The concept of outlawing war thus finds itself in profound affinity with the technique with which ethical religion is already familiar. The proposal to renounce the institution of war, to pluck it out of the legal system of mankind in which it is fostered and protected, to outlaw it, to make it an international crime, should release a vast fund of religious conviction in its support. For outlawry not only sets up the goal of peace toward which ethical religion has always aspired, but it offers a method of attaining it which, though operating on the level of social action through public law, is identical in principle with the method which religion employs in all its dealing with evil. If there is such a thing in religion as a social gospel—that is, the redemptive functioning of religion in the collective life of mankind—we have it here illustrated in this approach to the full fact of war. Civilization cannot save itself from war by this or that *plan*. Only a gospel can save it, a gospel which makes its appeal for the reconstruction of international relationships through a root-and-branch repudiation and abandonment of the war system.

Professor John Dewey has never sought fame or favor among orthodox religionists by his philosophical or social writings, but he landed fairly in the very center of the evangelical camp when he decried with impatience the endless sentimentalism about "steps, steps, steps" toward peace, while the thing that was needed was a right-about-face. "No advance in human history," said Professor Dewey, "that was of any great importance was ever made by taking steps along old lines." This sounds almost like Jerry McAuley speaking at the Water street mission! But hear him further: "If there be somewhere some grinning devil that watches the blundering activities of man, I can imagine nothing that gives him more malicious satisfaction than to see earnest and devoted men and women taking steps, by improving a legal and political system that is committed to war, to do away with war. The fallacy which most paralyzes human effort today is the idea that progress can take place by more steps in the old wrong direction."

VII

Any true social gospel can be none other than the true personal gospel, the age-old gospel of the new birth, which is as pertinent and as potent when applied to a collective sin of civilized society as when applied to individual evil. The only practical peace plan is the Christian "plan of salvation." As we Christians know that all schemes for personal character are deceptive so long as sin itself is not

dislodged from its inner status and denied the right to be even tolerated, so we should know with equal conviction that all plans for peace are illusory so long as war itself is tolerated in our body social as an inevitable, a legal and a holy thing. Our first decisive step, according to our Christian morality, is that of constructively casting out the evil thing, after which all other steps, taken with intelligence, will carry us in the right direction.

When organized religion—protestant, Catholic, and Jewish—makes its new orientation toward the problem of peace, and the state is made aware of the fact that the concept of outlawing war has opened the fountains of religious passion and sent streams of fresh social idealism coursing through the body of the church, the doom of war in the settlement of international disputes will have come. The Christian church holds the key of world peace. It holds the key of peace because it holds the key of a successful war. Governments simply could not wage modern war if they contemplated the exigencies involved in mobilizing a population for war whose religious loyalties were consciously committed to the overthrow of the institution of war.

I am trying to use language precisely. I am not dealing with non-resistant pacifism and the inhibition upon the war impulse which the existence of a substantial body of conscientious objectors would raise for the state in the event of war. Nor do I have in mind the adoption by the church of a policy which I have elsewhere called the "excommunication" of war, involving the definite refusal of the church to bless war or to participate in the war system in any fashion. These all are questions worthy of consideration, but they lie on one side of our present purpose and must not be confused with it. A church which discerns the essential identity between its own gospel and the principle at the heart of the proposal to outlaw war need not threaten the state. It need only function through the normal channels of public opinion.

In all the world at this hour there is no place where the spiritual treasure of the Christian religion is more perilously at stake than at that parliamentary "table" in the United States senate on which lies Senator Borah's resolution looking toward the outlawry of war. The church had a similar stake in the emancipation proclamation and the fourteenth amendment which abolished slavery. And if it does not now see how its own life-principle is involved in the fate of the resolution committing America to the abolition of war, it simply does not understand its own gospel.

Contrast

A ND it was in the winter
When all the world was bare
That God came down to Bethlehem
And found a shelter there.

But it was in the springtime
When all was bright and fair
They took our God to Calvary
And let him suffer there.

CHARLES GRENVILLE HAMILTON.

British Table Talk

London, October 4.

SOME YEARS AGO there were two learned dons at Cambridge, one a writer upon theology and mysticism, the other a profound mathematician. By the undemocratic but often effective methods of appointment in the Church of England these two men came to London, one to be dean of St.

Paul's and the other, after a time
Reverberations After at the Temple and at Westminster,
A Sermon to be made bishop of Birmingham, and an (unwilling) storm-center

of controversy. Dean Inge and Bishop Barnes, these two dons, are now without doubt the two men whose words on religion are awaited with the most eagerness by the people of this country. They are not eloquent preachers—their sermons are meant to be read—but they deal without fear with big themes; they are not afraid of criticism or condemnation, and as a result men listen for their words. The sermon which the bishop of Birmingham preached on the last Sunday in September was printed in full in one of our great papers, the Morning Post. It has set going many reverberations. The correspondence columns in all papers bear witness to the fact that there is still no subject—not even greyhound racing—which can vie in general interest with religion. The bishop's theme was that the general teaching of science did not clash with the teaching of Jesus, though it did clash with much that took his name. And he has started some writing, and many more thinking. Incidentally, the sermon called forth an eloquent letter from Dr. Leonard Hill upon the "eternal evolution of energy." "If, as I humbly apprehend, energy is the divine manifestation, then this divine manifestation is evolving throughout the universe, and is in all, in the immense vastness of the stars and in the immense minuteness of the atoms, in all matter that we call dead as in all living substance," wrote Dr. Hill. "The living being is neither more nor less wonderful and ultimately insoluble than the drop of water. God is in both, in the spirit of man and in the dust into which his body crumbles, and the play of energy or the activity of the divine manifestation is just as marvelous, ceaselessly evolving and eternal in the atoms of that dust as in the spirit of living man. Modern science, while leading to a pantheistic conception and away from spiritualism, opens up a most noble view of the universe." This is an interpretation which I believe myself to be incomplete and to miss out the most important facts, but it is clear that Dr. Hill stands at the very center of the real problem which concerns philosophers and scientists today. Many of the other controversies seem like echoes of old battles; this is a battle still proceeding, and not yet decided.

* * *

The Political Arena

Labor is at the moment in a mood to consider constructive proposals for cooperation in industry. There would appear to be a definite movement away from the more violent, direct action, revolutionary socialism, which is seen to be a counsel of despair. If only there is a sympathetic movement on the other side at the same time, we may be near a time of comparative peace. . . . The conservative party is to hold its autumnal meetings, in which a number of questions will need to be considered, and policies explained or explained away, as, for example, the question of votes for all over twenty-one, vulgarly known as "Votes for Flappers," and the question, badly muddled, of house of lords reform. . . . The liberals, it is presumed, are making ready their plans. "Jix," the home secretary, declares that the liberals after the next election will be able to

drive to the house in a four-wheel taxi! But no one takes too seriously this curious statesman, made upon the prescription of bounce and bonhomie—the product being a mock-heroic swashbuckler whose audiences delight in listening to his brave words, and feel the thrill of being heroes and heroines by proxy. But he must really be brave or he would not have stood up to the taxi-drivers of London or to the Anglo-catholics, for Jix is a stout evangelical. . . . The Congregationalists through their committee have given their general assent to the position taken up by the federal council of free churches: protest against the drift towards Catholicism; affirmation that an established church should not be free to modify its doctrine in that direction; and as a minimum the demand that this shall be the very last concession.

* * *

Dr. Timothy T. Lew Returns To America

During this summer it has been the happy lot of many of us in England to hear and to talk with Dr. Timothy T. Lew. He has just sailed on the Berengaria for America, where he is to visit about nine colleges and universities on the Pacific coast. Though he has been much in the states—he is a graduate of Yale and Columbia—he has never before visited the Pacific coast. He has had a long program on this side, and he leaves many new and old friends, who will greet him with a cheer as he returns to China by way of the west. We shall miss his jolly face in our offices, and we shall hope to welcome him again some day. In England he has spoken to the student movement, at the Modern Churchman's conference, before the Bible society and other boards, and he has preached in the City Temple, Westminster chapel, Highbury Bristol. Besides these engagements he has spoken to the Royal Institute of International Affairs, and at Eton. It is worthy of note that in our most famous school Kagawa, T. Z. Koo and Timothy T. Lew have all been invited to speak; and if things do not change, by all the laws of probability he must have spoken to bishops, cabinet ministers and ambassadors in that school.

The other day I had a long chat with this distinguished leader of the Chinese church. He told me that he had found in England more good will towards China and more sympathy with its national aspirations than he had discovered among the British people in China. He had indeed been greatly impressed by the efforts of British Christian people to understand China, and for himself he had met with no lack of courtesy. As it may be inferred from his list of engagements he has had many opportunities of interpreting his country to us. During his visit Dr. Lew has spoken for the Chinese church both at Lausanne, Faith and Order, and at Constance, the World's Alliance. He has strong views upon the need for unity in the church. In England he found a growing effort towards unity, and this was to him the more significant because of the many good reasons for not uniting. But he thinks that the hands of missionaries in China are tied by the home churches; they cannot do all that they would to remove divisions. Will the Chinese make their own divisions? Yes; but with more toleration. "If we have divisions," Dr. Lew said, "they will not be so rigid. It is our strength and our weakness not to push things so hard, and not to fight so hard."

The first thing that western nations must do is to see clearly the issues in China. "It is not one general against another general, or south against north. It is liberalism against conservatism, the new order against the old, democracy against military autocracy." Western nations, and Britain among them, should take care not to back the wrong horse. The south-

ern party are trying to do three things: to get rid of extremists, to bring military leaders under civil committees, to get rid of financial dishonesty, corruption and graft. Dr. Lew makes no secret of his sympathy with the aspirations of the nationalists. The Chinese are in danger from western materialism; there has always been a strain of materialism in China, but there is a real danger of this being strengthened from the west. There is a place in its life for the witness of the church, small as it is, and the Christian churches in the west can help the Chinese church by sending, not men to captain the team, but coaches to train and to help the team, and then in the match to stand aside. But in China the church must beware of rendering *post mortem* first-aid.

On almost every relationship which exists between China and England Dr. Lew had something wise to say, and his criticisms and even rebukes were none the less effective because they were cast in his witty style. We wish him godspeed in his new ventures. He has done much to interpret his country to us, and we shall not forget him.

* * *

And So Forth

Much has been made of the fact that an English airman has

flown through space at a faster rate than any earth-bound mortal has done before. This victory has given us great comfort. We are but a little slower than the angels. . . . Some cities are being urged to take action against the growth of greyhound racing. This is an utter and almost unrelieved evil. The one hope is that since it has quickly arisen, it may quickly cease. . . . The church congress meets this week at Ipswich. The general subject is "The Church in Rural England." It is a good sign that both at home and in the mission field statesmen of the church are discovering that still the greater number of the souls of men are busy upon the work of the fields. In the Jerusalem meeting of next spring the problems of rural life will take an important place. . . . There is a mission being held in Camberwell by Cambridge students. Mr. "Dick" Sheppard, while approving of this, thinks it should be supplemented by a mission of Camberwell—a poor district in southeast London—to Cambridge. . . . An important conference was held last week to consider the present position of Christian missions to the Jews. There is a more hopeful day beginning. Christians owe an atonement to the Jews. They have tried annihilating them and assimilating them and segregating them—now they must try the way of Jesus with its key-word "fulfilment."

EDWARD SHILLITO,

B O O K S

The Preacher as Humanist

The Works of Henry van Dyke. Sylvanora edition. 10 volumes. Charles Scribner's Sons, \$10.00. Chosen Poems. By Henry van Dyke. Scribner's, \$2.50.

THE PUBLICATION of a new collected edition of the works of Dr. Van Dyke affords a welcome opportunity for saying a few things about the unique contribution which he has made to the thought and life of his generation. Going back a few years—quite a few years, to tell the truth—I bring up the memory of a gracious letter which Dr. Van Dyke wrote to me when I was a boy in college. It was in answer to one that I had written to him. I had been reading Tennyson and had been puzzling over the meaning of an obscure passage. It was the beautiful but, to a boy, necessarily obscure section beginning

Wild bird, whose warble, liquid sweet,
Rings Eden through the budded quicks,
Oh tell me where the senses mix,
Oh tell me where the passions meet,

Whence radiate. Fierce extremes employ
Thy spirit in the darkening leaf,
And in the midmost heart of grief
My spirit clasps a secret joy.

Van Dyke's wonderfully illuminating book on Tennyson gave no help, for it had no chapter on *In Memoriam*—a lack that was supplied in later editions. But just then Van Dyke himself came to preach at the college. He was one of the two or three, out of all the great preachers who came annually, whom the students heard gladly. And after he had gone I wrote to him for light on the obscure passage, and got a full and kindly reply, as carefully thought out and as gracefully phrased as if it had been written for publication. So then and there I learned that Dr. van Dyke's culture and fineness were not a superficial polish but the natural expression of a personality that was courteous and kindly all the way through.

This new edition of his works is in ten volumes. Three of them are books about out-of-door life. These are "Little Rivers," "Fisherman's Luck," and "Days Off." Here are narratives of fishing trips, accompanied by such mild and leisurely philosophizings as are the proper accompaniment of piscatorial adventure, and sundry sketches of travel. Four are volumes of stories. These are "The Blue Flower," "The Ruling Passion," "The Valley of Decision," and "The Unknown Quantity." The third in this list contains some war-time stories that might just as well have been omitted from a definitive edition. But the first has those immortal tales of *The Other Wise Man*, *The First Christmas Tree*, *The Source*, and *The Lost Word*. These are the real heart of van Dyke's contribution. The other three volumes represent three different types of literature "*Companionable Books and Their Authors*," "*Out of Doors in the Holy Land*," and "*Chosen Poems*." The titles of these describe them.

Van Dyke is the preacher as humanist, with the humanist's joy in the beauty of both nature and art and the humanist's appreciation of the values of the varied aspects of life. But he views these with no cool detachment from those interests which men call specifically religious. If one were to say that he considers even fishing *sub specie aeternitatis*, it would seem to impute to him an odious moralizing of the natural joys. Of this he is not guilty. If he were, he would probably not have gotten far enough as a fisherman to get much satisfaction out of angling. What I mean is that, even when he is pursuing a salmon down the Ristigouche, he seems to maintain a sophisticated awareness of the place which pursuing a salmon has in the total scheme of things. So he is not interested merely in the salmon but in contemplating himself as the kind of man who goes out into the wilderness to catch salmon and will presently return enriched by the experience and by the meditations which it has suggested to him.

This is not a complete edition of van Dyke's works. What would you for ten dollars? But it contains nearly everything that an old and appreciative reader of his works will wish to

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SI

re-read, except the Tennyson, and The Gospel for an Age of Doubt and The Gospel for a World of Sin.

It has been Dr. van Dyke's useful function to make religion seem natural without making it naturalistic in any belittling sense, to set up an altar in the open air which shall catch the radiance of sun and stars and lose nothing of its own peculiar glory, to make beauty, as others have sought to make science, the handmaid of faith.

Two ladies came to the Brick Church, in the days when Van Dyke was preaching there, too late to secure seats. The usher offered them a place on the pulpit steps. "But won't we be conspicuous?" one of them objected. "Madam," replied the loyal usher, "no one is conspicuous when Dr. van Dyke preaches."

WINFRED ERNEST GARRISON.

Books in Brief

FOR a personally conducted tour of the universe, including that which lies within as well as that without, no book that has yet appeared is equal to *THE NATURE OF THE WORLD AND OF MAN*, edited by H. H. Newman and otherwise known as the book by the sixteen professors (University of Chicago press, \$5.00). Its popularity has been such that a new and revised edition has been issued.

Readers who desire a brief review of recent philosophy and the present tendencies in philosophical thought should consult *PHILOSOPHY OF THE RECENT PAST*, by Ralph Barton Perry (Scribner's, \$2.00). Prof. Perry gives a concise survey of the principal schools of thought in Europe and America since 1860: the naturalism, materialism and positivism of Spencer, Mill, Comte and Haeckel and the contemporary influence of science on philosophy; spiritualism and idealism from Lotze through Green, Royce and Eucken to Croce; the vitalism and pragma-

tism of Bergson, James and Dewey; and the revival of realism in Russell, Santayana, and Whitehead. The index makes it a who's who in modern philosophy, and the bibliography adds to its value as a guide in reading.

No philosophical influence in present day religion is stronger than that of William James. *RELIGION IN THE PHILOSOPHY OF WILLIAM JAMES*, by Julius Seelye Bixler (Marshall Jones, \$3.00) gives a careful study of the explicitly religious ideas in the writings of James, including the attitudes which he expressed in his letters sometimes more clearly than in his books. His almost passionate rejection of the absolute, so far from being intended to strike at the root of religion, was based even more on moral and religious than on logical grounds. His theory of the "will to believe," often misunderstood as an affirmation of one's right to believe anything one pleases, was rather an assertion of the need to believe. Of special religious significance is his pluralism, with its emphasis on human creative achievement, its offer of the pragmatically ascertained unity of an unfolding process in place on a structural and transcendental unity, and its stress on free will and responsibility. James' interest in immortality scarcely amounted to a strong conviction of it as a proved fact, but rather to a feeling of its possibility and appropriateness.

The volume of *ESSAYS IN PHILOSOPHY* by James Ward (Cambridge university press, Macmillan, \$6.00) includes a memoir of the veteran English philosopher who died two years ago in his eighties, and a group of semi-popular essays on philosophical themes. The point of view is that of a personalistic idealism, and the tendency is toward an acceptance of Christian faith and still more toward an insistence upon a Christian life as the most significant of all achievements in culture and understanding. In his closing essay on Faith and Eternal Life, Ward says: "A Christlike life is the light the world still wants."

W. E. G.

CORRESPONDENCE

Getting to the Bottom

EDITOR THE CHRISTIAN CENTURY:

SIR: I read the articles in the Nation this summer and, recently, the full page article in the New York Times and I want to say that your editorial, "The Fruits of Bad Religion," gets to the bottom of the Indiana scandals. Both the Nation and the Times would not be expected to study the problem on the basis of religion and yet, as you say, these are the fruits of bad religion. Christians are by no means prejudiced when they emphasize the bad religion in a case like this and the secular press would do well to consider that side of the problem.

There is a recent book that is supposed to have "killed" its author for all time—I refer to "Elmer Gantry." Because this book exposed the man of bad religion who tolerates fanatical mountebanks like Sunday, McPherson and the Tennessee fundamentalists it was banned and not because it exposed the ministers. Likewise bad religion has betrayed Indiana, we know that. Now we are undergoing a reaction to that cheap form of religion sold by the klansmen and others. But I am sure there is enough good religion here to redeem us.

Newburgh, Ind.

RAYMOND KRESENSKY.

Look for Nightshirts in Dearborn Street!

EDITOR THE CHRISTIAN CENTURY:

SIR: If you don't let the klan alone it would not be long be-

fore we will have no use for your magazine, as there is a force already at work toward attaining this end.

ONE OF YOUR SUBSCRIBERS.

Indiana's Housecleaning

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on "The Fruits of Bad Religion," sums up the slimy political situation in the old Hoosier state to a nicely. But I wish to call your attention to one egregious error you made in which you state that before coming to Indiana David C. Stephenson was a democrat. To that imputation I vigorously protest. I should hesitate to call him even a republican. "Not every one that saith unto me Lord, Lord, etc., so, not every one that calls himself a democrat is entitled to be so called. No democrat ever trod the soil of this commonwealth who would have the temerity to say, "I am the law in Indiana." No, David C. Stephenson is not now nor ever was a democrat. He is a lecherous nondescript and is now occupying a position in which he most fittingly belongs.

Another statement in the same article to which I take exception is that in which you say that Governor Jackson has "been as zealous in his religious duties as ever was William Jennings Bryan." In Paul's epistle to the Romans, he speaks of the Israelites as having "a zeal for God, but not according to knowledge." "For, being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God." If you had that kind of zeal in mind, I respectfully apologize.

Mr. Editor, there is a brighter day dawning for my native state. The whole slimy sea of political putrefaction is going to be cleaned

up. It is going to be a stupendous task; but it will be done. The stench will not be obliterated by the sprinkling of any attar of roses; but by a full strength carbolized disinfectant that will utterly destroy the putrid trail of the hooded hierarchy, for a generation at least.

Aurora, Indiana.

MARTIN L. DOVE.

How Much Bad Religion Is There in Indiana?

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of October 13 there appears this statement with reference to the political situation in the state of Indiana: "But Indiana has fallen a victim to her political lethargy, her provincial pride, and the poor brand of religion generally held by her people." My personal objection is to the latter part of this statement, and I write for the sake of information regarding your exact meaning.

Frankly I do not believe that your statement that the brand of religion generally held by the people of the state of Indiana is bad, can be substantiated. I take it for granted that you refer to the ku klux klan, but it seems to me that this organization is far from being religious.

Other than that, I agree heartily with you in all you have said regarding the political situation there. Unless such a statement is qualified by some explanation, it seems to the writer of these words that the natural inference of the average reader would be that Indiana was in the toils entirely of bad religion, and this last certainly is not the case in any sense of the word.

Madison, N. J.

FRANK R. GREER.

Henry Ward Beecher as a Neighbor Saw Him

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with a much disturbed sense Dr. Barton's review of Paxton Hibben's "Henry Ward Beecher." Mr. Beecher has now been dead for forty years, Paxton Hibben being but seven years old when he died. Hibben was not in any experimental sense a contemporary of Mr. Beecher. He has not even a personal memory of the majesty of the man whom he now seeks to defame. He is dependent for his impressions upon records, many of which are smudged with the smoke of heated controversy, a controversy itself inspired in a spirit of malignity of most virulent quality. To these records Mr. Hibben has seemingly brought a personal bias antagonistic to the subject concerning which he writes. Forbearing for the moment to discuss the merits pro or con of Hibben's logic as to Mr. Beecher's purported guilt—his conclusion being one which I do not for a moment accept—his taste in his open attempt to put a stamp of infamy upon the memory of a great and famous man is of a quality which speaks for itself.

I count it a part of my own good fortune to have been in my younger ministry a near pastoral neighbor of Mr. Beecher. Proximate to the same period, I had the intense and inspiring pleasure of listening for two years in succession to his lectures on preaching as delivered on the Lyman Beecher foundation in Yale university. In Brooklyn, I was privileged frequently to hear Mr. Beecher from his own pulpit. I was also honored by membership in a "clerical union" composed of twenty-five elect clergymen from the larger New York. Of this association, Mr. Beecher was the senior member at the time of his death. I had thus much repeated opportunity to study at close range the moods and quality of the man.

At his last attendance upon the "union," in the chance arrangement of table-sitting, I occupied a seat next to his own. This, I must think, was perhaps his last public dinner, as in a little more than three days thereafter he was marked for death. I was among the privileged company which at his funeral had a reserved place near his casket. The throngs seeking admission to this service were more numerous outside than within Plymouth church. The service over, we were permitted to look upon his face. On his very countenance there rested a majesty more than kingly.

If Mr. Beecher was as bad a man as Hibben would seek to prove him, it can only be said, he had the peerless artlessness of totally disguising his real quality. I never knew a man outwardly more saintly in spirit, more sweet in his charity-judgments, more chaste in speech, or one more magnetically inspiring in play of intellect, than Henry Ward Beecher. Hibben assumes to put a belittling analysis upon both Mr. Beecher's mentality and his moral initiative. Both his spirit and taste seem tinged with something akin to malignity, so much so as to disclass him from any worthy purpose in his writing. Indeed, it may be asked, why the purpose, what the value, of dragging a great name out of the grave after forty years in an attempt to blacken its fame?

Henry Ward Beecher was a man of enormous brain-capacity, a mental dynamo flaming with almost preternatural inspiration, his peerless eloquence always uttering itself in the interests of human welfare, a great patriot than whom none, save possibly the fewest few, rendered a more effective service to the nation in the trying period of the civil war.

In the notorious trial, Mr. Beecher did indeed pass through a very inferno. Hibben's chief interest in writing about Beecher at all would seem to focus itself in this dark episode. He seems to have neither perception nor recognition of the malignant conspiracy which plotted for the ruin of one of the greatest and noblest of men. He voices no credit whatsoever to dominating moral considerations which more loudly vindicate Mr. Beecher's integrity than can possibly be counteracted by the venom of small minds. I lived near the tragic scene of the whole prolonged trial. I do not underestimate the appalling arrest of large sections of the public mind in the situation. But my faith in the man whom I had so closely observed, whose moral and intellectual greatness had so greatly and habitually impressed me, never once wavered. It has been my privilege, first and last in a long life-time to listen to many of the world's most renowned preachers. I am impressed that great genius is never duplicated. But I am still clearly of the opinion that in sway of moral eloquence, and in wealth of spiritual inspirations, Henry Ward Beecher was without a peer in the world's pulpit of the nineteenth century.

Mr. Paxton Hibben has had a conspicuous public record, he is a fertile author; but I am profoundly impressed that in this last literary performance he has dropped decidedly and to himself damagingly below his previous creditable record. His purported life of Mr. Beecher is written neither in good spirit nor in good taste, nor conceivably is it written in the interests of good morals. He ought to live to see the day when he will regret its writing.

Altadena, Cal.

GEORGE PRESTON MAINS.

Mr. Hibben on Beecher's Greatness

EDITOR THE CHRISTIAN CENTURY:

Sir: Had Dr. Barton known at the time of writing his brilliant and comprehensive review of my "Henry Ward Beecher: An American Portrait" that my family, for three generations, were closely associated with Mr. Beecher's Indiana ministry—that in fact they founded his Indianapolis church—I am sure he would not have said that, but for the so-called "Beecher scandal" I "never would have written this biography." When I began work upon my life of Mr. Beecher I had never heard of the "Beecher scandal"; it was not discussed in my family. And while it is true that by the time I had completed my book I found that 21 per cent of it largely, albeit not exclusively, occupied with the relations between Mr. Beecher and Mr. and Mrs. Theodore Tilton, those relations did in fact endure some twenty-three years or almost a third of Mr. Beecher's lifetime. A third of my book might therefore quite properly have dealt with that relationship.

In one point, however, Dr. Barton is in error. Nowhere in my book do I say that Mr. Beecher was guilty of adultery; nor do I anywhere say that I think he was guilty. On the contrary, my doubts of his guilt are probably more deeply-seated even than Dr. Barton's, for they are based on the hypothesis that, from the standpoint of a psychiatrist, Henry Ward Beecher was not a type to go so far as adultery. "He needed," as Dr. Barton says, "sensuous stimulation . . . the encouragement of sympathetic and adoring womanhood." But that by no means proves that he was guilty of the specific offence which he denied. On the other hand, to escape

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the odium of adultery, Mr. Beecher did admit under oath that he had kissed and fondled Mrs. Tilton in her husband's absence and "wrought in that good little woman a smouldering fire," as he put it; that he committed with her "indiscretions causing the greatest pangs of sorrow"; that he circulated unfounded gossip about her husband (his intimate friend for fifteen years); ousted him from his job, hounded him out of his church, and, having as he put it, "allowed the tendrils of her affection to grow upon me," counseled Mrs. Tilton to leave her husband.

To me this account of his conduct given by Mr. Beecher seems even uglier than the sin of which he was accused. I therefore felt that in justice to him the grounds for believing him guilty of adultery rather than of the unspeakable meanness to which he did plead guilty, ought to be presented in full, that the reader might judge. For while there have been great men—men of tragic lives—who have not been pure men, I should find it difficult to believe that the Henry Ward Beecher that Mr. Beecher himself painted could be great in any sense.

And I do believe that Henry Ward Beecher was a great man, whatever his faults!

New York City.

PAXTON HIBBEN.

The Gate Beautiful

EDITOR THE CHRISTIAN CENTURY:

SIR: When Peter and John went up to the temple to pray, it is said that they entered through the gate which is called the beautiful. When I, a twentieth century protestant, sought to worship God, I looked long and diligently for the beautiful gate only to find that it had been torn ruthlessly from its hinges. I think Mr. Niebuhr need not fear that beauty is being substituted for righteousness. It is not being used sufficiently in protestant churches to be substituted for anything.

The fact that my search was a fruitless one has prompted me to record some of the pitiful substitutes for beauty which I found. I feel reasonable in stating that no church service is truly worshipful unless it contains both beauty of thought as well as beauty of form. In my opinion, one or both of these qualities is sadly lacking in non-liturgical protestantism.

The worst substitute for beauty of thought which I recall is a type of dogmatic, emotional preaching intended to arouse within the hearer a sense of sin and to offer an incentive to moral conduct. I listened one Sunday evening to an emotional discourse on the blood atonement. The good pastor was nothing if not vivid in his portrayal of Christ's vicarious suffering. Equally earnest was his stern warning to all who would not be "washed in the blood." I am not here concerned with the truth or falsity of the doctrine but only with its unloveliness as depicted on that particular occasion. My sense of sin was not quickened. Instead there surged through me a feeling of disgust. The sermon lacked real artistry.

The substitutes for beauty of form are many and varied, ranging from the popular Sunday evening song service introduced by the glad handshake and conducted by agile youths who, by manifold contortions, cause congregations to rise, sing lustily—but without harmony—and sit at their bidding, to services featuring moving pictures, colored quartets, Scotch bagpipers, and free apples.

I do not blame the religious educator for going to any extreme in his efforts to inculcate esthetic and religious values in young people rather than tolerate anything like what I have outlined. Righteousness is not inspired by ugliness. Protestantism once tried to make people righteous by instilling in them the fear of hell, but the fear of hell has vanished. It is now trying sensationalism of the kind that I have described, but the values derived from this source are but temporary. Why not try beauty? Why not hang the beautiful gate on its hinges and let all who will enter the temple to worship God in the beauty of holiness?

Salem, Mass.

LILLY S. ABBOTT.

Contributing to This Issue

W. W. WILLARD, Congregational minister, at present on leave of absence at Northfield, Minnesota.

THE SUNDAY SCHOOL

Lesson for November 6. Lesson text: Amos 5:1, 2, 10-15, 21-24.

The Blind Lady of the Scales

IT USED to be quite the thing to put a statue on the courthouse tower—a blind lady holding a pair of poised scales. Was she impartial or was she unable to see the need of justice? Whatever we may say about the figure upon the tower, we know only too well that in our communities justice is the rarest thing to be seen. Walking to the church by way of some back streets, I was amazed to find in the rear of elegant mansions, with broad lawns and gardens, miserable houses, with yards full of debris and devoid of beauty. I saw a young girl standing in such a yard, looking wistfully off into space. What was in her mind? Had she no right to beauty, flowers, fresh air?

If you were told that Pullman porters receive seventy-two dollars and fifty cents per month wages, no overtime, and are compelled to work the hours previous to the scheduled departure of the train without compensation, and if the train is late receive no extra pay—would you call that justice?

If you were told that many women idle away their hours while many of their sisters toil in hot and unwholesome places—would you call that justice?

If you were told that one boy has twenty-five dollars a week spending money and his little brother works in a coal mine or cotton mill—would you call that justice?

If you were told of an employer who wrangled with his striking workmen whose children were almost starving, while he went with a carload of bloodied dogs to a show—a carload of well-fed dogs!—would you call that justice?

If you paid a workman ten dollars a day to do a piece of work on your house and he did just half what he could easily have done—would you call that justice?

If you committed valuable property into the hands of a well-paid man and he carelessly and lazily allowed that property to degenerate—would you call that justice?

Injustice is not all on one side, by any means. Some rich men do wrong; some workmen do wrong. The cure is not in socialism, nor in capitalism nor in any other ism. The cure is in men's hearts. Religion is the final cure. Men's hearts must be changed. New attitudes must be developed. Wars will not be stopped by cutting down armaments, although that will help, just as murders would be lessened if firearms were denied people in general. War will end when men in their hearts desire it to end. War could be definitely outlawed if we wanted it to be. If we remain brutal or if we neglect active measures for its elimination, war will devour us again.

Israel was not weak when Amos called loudly for justice; the decline was not apparent and Amos was far from popular. He saw extortion; he noted the wild worship of pleasure; he saw men glutinous and indulgent; he saw worship a formal thing; he predicted national ruin unless justice was established. Voices of protest are heard now and then crying out against present day wrongs in America. Will we listen to these voices? Shall we insist upon full pay for honest toil and honest toil for honest pay? Shall we endeavor to secure good homes for everybody, with space, air and sunshine? Shall we insist that temperance is as good for the employer as for the employee? Shall we be as careful of the farmer as of the manufacturer or the banker? Shall we call for racial fair play?

Justice in the educational realm would throw out of college many people who attend only for social prestige or for a good time, and would put into the schools many an earnest student who now has not the slightest chance of getting in.

Justice in churches would distribute the burdens of finance and toil more equitably. Amos wanted justice so sincerely that he left his job and went out to secure it. Do we want justice—for everybody?

JOHN R. EWERS.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Woman's Law Enforcement Organization Issues Call to Prayer

The woman's national committee for law enforcement, Mrs. Henry W. Peabody, general chairman, has issued a call to prayer, with the request that ministers cooperate in making Nov. 13 a special time for sermons on law enforcement in America. The committee advises that it is said by the department of enforcement in Washington that it would take 50 years to enforce laws based on the constitution. They can be enforced in 50 days if the people demand that they be enforced, declares the committee of women. Program for these special services may be secured from the committee, care Arsenal square, Cambridge, Mass., for two cents.

Bishop Says America Has Two Saving Graces

Speaking to the undergraduates of Princeton university, at the regular chapel services, Bishop Nicholai, of Macedonia, gave America credit for two "saving graces": the dissatisfaction with prosperity alone and the Christian teachings of the world renowned scientists of America. Speaking on training for peace, the bishop said: "There will never be peace in the world so long as people misuse the power of authority. My point of view is that real peace cannot be secured among nations unless it is secured in men's souls. We ought to train for peace, just as men train for war."

Half-Million Dollar Convent Dedicated on Long Island

The new \$500,000 Convent of the Cenacle, under construction for two years on the estate, near Lake Ronkonkoma, L. I., of Miss Maude Adams, the actress, was dedicated Oct. 9. This convent has as its special object providing a place not only of shelter but of rest for the clergy, Catholic laity and non-Catholics. Seven years ago, Miss Adams, although not a Catholic, gave this property to the order of the Cenacle as a token of gratitude for kindnesses she had received in the Cenacle convent in New York.

Methodist Leader Says Denominational Machinery Keeps Churches Apart

In an address before the northwest Indiana conference, held at Gary late in September, Dr. Ralph W. Sockman, of Madison Avenue Methodist church, New York, said: "Every one who desires church unity is disappointed that the Lausanne conference could not have gone further than it did. It may be denominational heresy to say it, but I should like to see a commission of leaders of each of our denominations sit down separately and draw up a list of the unique contributions which they believe their communion makes to the religious program of the church of Christ. Then I should like to see those lists laid side by side in order that we might reveal to ourselves how many of our so-called reasons for separate existence would cancel out. Thus we would discover that it is not so much doctrinal emphasis but denominational machines which keep us apart. If our

Methodist Episcopal church, which is the largest protestant denomination in America, is not generous enough to take the lead in some concrete steps toward church unity, let us cease to bemoan our sectarian schisms and to pray piously for a united church."

Great Cleveland Church Will Study the Congo

Euclid Avenue Christian church is one of the great churches of Cleveland, O., and its minister for a score of years has been Rev. J. H. Goldner. This is a missionary church. The week of Nov. 6-13 will be observed at Euclid Avenue as "A week in

the Belgian Congo," and during that season the church will devote itself to an intensive study of the Congo. All the services, together with some special ones, will be given to addresses by men and women who have worked in the Congo region. The church school is preparing a special exhibit, showing the activities carried on there by missionaries.

Dr. Truett Opens Chicago Baptist Expansion Campaign

As recently announced in this department, the Baptists of Chicago, led by a number of Baptist business men of the city, are raising a fund of \$500,000 to be

Seek New Leadership for Dry Forces

SVENTY-FIVE leaders in the prohibition movement, none of them, however, being executive officials of prohibition or temperance agencies, met in Atlantic City on October 5 and 6 to discuss the present status of prohibition. A study of the national situation had previously been made by Rev. Charles Stelzle, who reported his findings to the conference. This study covered nearly 1,000 cities and the information sought was obtained from editors of daily newspapers, superintendents of high schools, police chiefs, health officers, clergymen, employers of labor, editors of labor papers, and secretaries of central labor bodies and national labor unions. Besides this, the more important of the recent prohibition studies made by leading economists were consulted and the publications of the anti-prohibition organizations were also given consideration. It was reported that there was substantially no difference of opinion as to the economic benefit of prohibition, and that practically none of the predictions of the liquor men as to what would happen as a result of prohibition had come to pass. Mr. Stelzle reported that the country as a whole is strongly in favor of the eighteenth amendment and the Volstead act.

DRAFT MESSAGE TO DRY'S

The outstanding feature of the conference was the preparation of a message, in view of the situation which will confront America during the next eighteen months. This message was prepared by Dr. Daniel A. Poling, chairman, Mr. Fred B. Smith, chairman of the Committee of One Thousand on law enforcement; Mr. Charles H. Strong, secretary of the New York Bar association; Father J. J. Curran of Wilkes-Barre, Pa.; Mrs. Henry W. Peabody, chairman of the Woman's National Committee for law enforcement; Dr. William Hiram Foulkes of the First Presbyterian church, Newark, N. J.; Dr. John R. Mott, Canon Charles K. Gilbert of the Cathedral of St. John the Divine; Mr. C. M. Rodefer of Bellaire, Ohio; Mr. H. N. Holmes, associate secretary of the World Alliance for international friendship through the churches, and Mr. Carlton M. Sherwood, executive secretary of the Committee of One Thousand on law enforcement.

"The nation is approaching its great period of political discussion and decis-

ion," said this message. "The crisis in constitutional government demands a national offensive. Organization must be made adequate for the occasion. We call for a realignment of our forces and for a united command.

"Prohibition is not a theory; it is a fact. The practicability of its enforcement where not vitiated by corrupt politics has been proved. That it is a good law has been demonstrated. By it labor has been enriched, business enlarged and the public's savings increased. Morally it is the greatest social adventure in history. Politically it challenges a free people to carry out their own mandates. At its worst, prohibition is immeasurably better than legalized liquor at its best, and it is the settled conviction of a large majority of the nation's voters that it shall be carried into full effect.

PARTIES MUST TAKE A STAND

"We stand for the enforcement of all law. The issue joins in the eighteenth amendment. The personal liberty argument is specious. Personal liberty must wait on public weal and walk with law. To concede that enforcement is impracticable is to condone nullification. The alternative is ordered government or anarchy, and the constitution of the United States is not a jest.

"The friends of prohibition and law enforcement demand positive declarations in party platforms. They will strive to defeat office-seekers who are either negative or silent. Representative leaders of twenty-five million women who have been added to the electorate since the eighteenth amendment came into force have joined in the declaration of three million organized young people that 'no candidate not outspokenly committed to the eighteenth amendment and its enforcement can have our support or votes.'

"We call upon the American people to repudiate all state and national party platforms that deal only in glittering generalities with law enforcement. We will oppose and vote against candidates in both parties whose promise is fair and dry but whose official performance is wet.

"The matter is more than a domestic issue. The hope of every other people awaits the outcome of our struggle and the organized 'trade' abroad unites with

(Continued on page 1276)

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used as basis of credit for the building of 17 new churches. On the evening of Oct. 12 a dinner was held and Dr. George W. Truett, famous Baptist preacher of Dallas, Tex., gave a sermon on stewardship. Other brief talks were also given. Dr. Benjamin Otto, superintendent of the Baptist executive council, made it plain that "we have the approval in our campaign of the comity commission of the other 16 denominations of the Chicago church federation." It was also explained that the fund of \$500,000 is to be held intact, and added to; only the interest to be used for maintenance and as a credit for loans.

Catholics Increase Giving to Missions

At a recent meeting of the society for the propagation of the faith, Rt. Rev. William Quinn, national president, pointed out that during 1927 more than a million dollars had been given by the Catholics for missions, an increase of nearly \$200,000 over 1926. Yet, he reminded his audience, this must be set in contrast with the 70 million contributed by worldwide protestant organizations, two-thirds of this amount coming from the United States.

Dr. Arthur Pringle Tours United States

From mid-October to December, Rev. Arthur Pringle, a distinguished Congregationalist minister of Great Britain, is making a tour of this country. Dr. Pringle is minister at Purley, near London, having served there for 23 years. He comes to America under the auspices of the committee of interchange. His engagements include sermons and addresses at various colleges, universities, churches and clubs. He spoke at the Sunday evening club, of Chicago, Oct. 16. Other cities to be visited are Boston, St. Louis, Minneapolis, New York, Cambridge, Dayton and Washington. Dr. Pringle is to spend a week at King's chapel, Boston, and will attend the annual meeting of the world alliance to be held in St. Louis Nov. 10-12, and from Dec. 7 to 9 at the annual meeting of the federal council of churches.

Hebrew Teachers Seminary Building in Jerusalem

Last month was laid the cornerstone of the Hebrew Teachers seminary which is being erected in Jerusalem with the aid of funds raised in the United States. Mr. Julius Rosenwald, of Chicago, was a large giver to this fund.

Priests Sorely Needed by Catholic Church

According to America, a Catholic weekly, "the need of priests should enlist our prayers." This need is felt badly even in Catholic countries. The national Brazilian clergy, for instance, was estimated some time ago as 1,000 in a population of 14 million, and is rapidly lessening.

Nation-Wide Campaign Started For Washington Cathedral

A campaign is being promoted by the Episcopal church to raise 30 million dollars for the completion and equipment of Washington cathedral and its associated institutions. General Pershing will head

the effort as chairman of the national committee, with Senator Pepper as executive chairman, and Secretary Mellon as treasurer.

Michigan Episcopalian in Million Dollar Campaign

Rt. Rev. Herman Page, bishop of Michigan, has set one million dollars as the goal for the centennial endowment fund for the diocese of Michigan, campaign for which will be conducted Nov. 11-23. The object of the fund is to provide, through the annual interest, for several of the outstanding needs of the diocese.

Lutheran Celebrates 59th Year As Pastor of New York Church

During the last week in October, Dr. George U. Wonner, pastor of Christ church, Lutheran, of New York city, who holds the record for this country in number of years served as the first pastor of a congregation, celebrates his 59th year in the ministry, and his 59th year in charge of Christ church, which he founded. During that period Dr. Wonner has served as pastor five generations of Lutherans.

New Currency for Palestine

The new Palestine currency, which will replace the Egyptian and the Turkish pound, will be introduced on November 1, by proclamation of the Palestine government.

Lutherans Observe Nation-Wide Brotherhood Rally

The brotherhood of the Augustana Synod Lutherans called upon all men of the congregations to observe Oct. 18 as men's rally Sunday. The plan called for the assembling of 100,000 men.

Community Church Workers In Conference

The executive committee of the Community Church workers held their semi-annual meeting at North Canton, Ohio, Sept. 20-21. At this meeting both field representatives of the organization resigned to take effect this autumn, and the executive secretary to take effect in the spring. This clears the decks for the selection of a full-time executive secretary to meet the growing needs of the organization. O. F. Jordan of the Community church at Park Ridge, Ill., will have completed next spring five years of secretarial service out of the spare time of his pastorate without salaried compensation. The field workers the past year have been M. W. Van Tassell and J. A. McGaughey.

American Church Lays Stone of New Building in Paris

In the presence of representatives of the French government, the government of the United States, protestant churches of Europe and the American colony, the cornerstone of the new American church in Paris was laid Oct. 10 on the Quai d'Orsay, overlooking the Seine. Five hundred persons, including well-known members of the American colony and distinguished Frenchmen, watched Rev. Joseph W. Cochran swing the stone into place. Sheldon Whitehouse, chargé d'affaires, who made the principal address, said the new church was testimony to the faith of

Americans abroad, for the church could only be kept alive by the faith of those who worship within its walls.

Lutherans Will Have \$300,000 Church in Brooklyn

Construction will soon begin on a new \$300,000 Lutheran church in Brooklyn, N. Y. The Church of the Good Shepherd, Rev. Charles D. Trexler, pastor, in the Bay Ridge section of the city, plans a new structure of modified English gothic architecture with a suggestion of the Tudor, whose auditorium will seat 1,500 persons. This church has 2,000 communing members, with a Sunday school enrollment of 1,000.

Bishop Manning Addresses Girl Scouts

At a special service for girl scouts held in the Cathedral of St. John the Divine on Oct. 9, Bishop W. T. Manning emphasized the need of adhering to the estab-

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lished standards in morals. "There are writers and teachers today," he said, "who tell us that there is no longer any code of morals binding upon us, any clear standard of right or wrong or any law

of God to guide our lives. That false and atheistic teaching has many followers today, but it must be utterly condemned by all of us who care for the life of our country and by all who believe in Christ

Los Angeles Churches Open to Labor

THE 47TH ANNUAL CONVENTION of the American Federation of Labor met in Los Angeles, Calif., Oct. 3-12. One of the prominent members of the local committee on arrangements for the convention was Dr. E. P. Ryland, executive secretary of the church federation of Los Angeles, who also gave an address of welcome on behalf of the churches at the opening session of the convention.

In marked contrast with what happened at the Detroit convention last year, twenty-five leading churches of Los Angeles gladly opened their pulpits to labor speakers Sunday, Oct. 9. Only one church rescinded its invitation to a labor speaker. The session of this church repudiated the invitation of its pastor and pulpit supply committee, on the ground that they were in the midst of a building program and it would be unwise to have a labor representative in their pulpit. This action duplicated that of the Detroit Y. M. C. A., except that in the case of the Los Angeles church no definite speaker had been invited.

LABOR LEADERS IN PULPITS

The president of the American Federation of Labor, Mr. William Green, addressed the congregation of the First Methodist Episcopal church; the secretary, Mr. Frank Morrison, spoke in the First Presbyterian, and the director of the Workers' educational bureau, Mr. Spencer Miller spoke in the First Baptist church and also in the Episcopal pro-cathedral. The Southern California conference of the Methodist church, which was in session at the same time, passed resolutions of fraternal greetings and expressed hearty belief in the aims and purposes of the A. F. of L.

A number of ministers attended the sessions of the convention and many were heard to remark on the spiritual tone of the addresses and the idealistic atmosphere of the convention. One Methodist brother remarked that his conference seemed more like a political convention, while the A. F. of L. convention impressed him more like a religious gathering.

The writer has been a fraternal delegate to several A. F. of L. conventions and to several state and local labor bodies.

He has noted a growing friendliness on the part of labor leaders toward the church. There was a time when organized labor looked upon the "Social Creed of the Churches" and similar declarations by ecclesiastical bodies, as esoteric documents of high sounding phrases. That time has passed. Today the labor movement in the United States believes that the churches are sincere and in earnest in their resolutions favoring social and economic justice. The convention in Los Angeles urged increasing observance of Labor Sunday and the report of the executive council called favorable attention to the fact that organized labor has an increasing recognition and co-operation by church bodies of all faiths.

OFFICIAL WELCOME WARM

While Los Angeles is notoriously an open shop city, nevertheless the city gave the labor convention a real California welcome. The city council adjourned to meet with the convention on the opening day. The governor of California, Mr. C. C. Young, came from Sacramento to address the convention and bid the delegates welcome. Noteworthy addresses were made by Senator Hiram Johnson, Secretary James J. Davis and Major-General Charles P. Summerall, chief of staff of the United States army. The fraternal delegates from Canada and Great Britain also gave outstanding addresses.

The convention in a very real way exemplified the "Creed of Labor" enunciated many years ago by the late president, Samuel Gompers. In reply to the question, "What does labor want?" Mr. Gompers said: "Labor wants the earth and the fullness thereof. There is nothing too precious, there is nothing too beautiful, too lofty, too ennobling, unless it is within the scope and comprehension of labor's aspirations and wants. We want more school houses and less jails; more books and less arsenals; more learning and less vice; more constant work and less crime; more leisure and less greed; more justice and less revenge—in fact, more of the opportunities to cultivate our better natures; to make manhood more noble, womanhood more beautiful and childhood more happy and bright."

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and in God. The law of God does not change. Murder, theft, lying and adultery are sins against God and against human life no matter what our clever and immoral novelists and playwrights and professors of psychology may choose to say."

Dr. Garvie New Moderator Of Federal Council

Rev. A. E. Garvie, principal of New college, Hampstead, Eng., has been elected to succeed Prof. P. Carnegie Simpson as moderator of the federal council of the Free churches of England.

Bishop Nuelsen Honored by German Republic

Bishop John L. Nuelsen of the Methodist church has been awarded the "honorary cross of the first class with ribbon," the highest decoration in the gift of the German republic. This honor was given in recognition of the bishop's services in the distribution of food and supplies to relieve distress in central Europe since the war.

New York Provides Lectures on "Religion the Dynamic in Education"

The greater New York federation of churches has arranged for a series of lectures to be given at First Presbyterian church, New York, on Saturday mornings at 10 o'clock covering the subject, "Religion, the Dynamic in Education." The series is being featured from Oct. 8 to Dec. 10. The lecturers are: Prof. L. A. Weigle, Dr. Joseph M. Artman, Dean W. S. Athearn, Prof. E. P. St. John, Mr. Hugh S. Magill, Miss Cornelia S. Adair, Mr. John J. Tigert, Dr. Wilbert W. White and Rev. J. Valdemar Moldenhawer. This symposium forms a part of a new training course offered this year for teachers and leaders in week-day schools of religion.

Bolivian Poet Prepares For Methodist Ministry

Angel Medina, a young Bolivian Indian poet, is a student in Union theological seminary, Santiago, Chile, preparing for the Methodist ministry. Medina's first volume, "Poems of Life and Light," is receiving favorable comment in Latin America.

Catholics to Observe American Education Week

The National Catholic welfare conference department of education has arranged a special program for Nov. 7-13, which week is to be observed by the Catholic church as American education week.

"Twelve O'Clock Speakers" At Detroit

The Central business men's class, of Central Methodist church, Detroit, has invited a number of distinguished men and women to speak to them on Sundays after the regular morning church services. These special meetings are open to all men and will be continued through the autumn and winter. Among the speakers now booked are: Pres. Clarence C. Little, of the University of Michigan; Mr. Harvey J. Campbell, secretary of the Detroit chamber of commerce; Mrs. Percy V. Pennypacker, of Chautauqua; Bishop McConnell, Dean Shaler Mathews, Dr. Arthur Pringle, of London;

Dr. G. W. Kirby, of Calgary; Mr. Edgar Guest, poet; Prof. P. H. Boynton, of the University of Chicago; Dr. Linley V. Gordon, of New York; Rev. Reinhold Niebuhr, of Detroit; Dr. Halford E. Luccock, of New York; Dr. William E. Barton, of Chicago and others.

School of Religion Offers Special Lectures

The school of religion at Tufts college, near Boston, is offering a new program of

weekly lectures to extend until mid-December covering widely varied fields—literature, art, archeology, architecture, etc. Among the lecturers scheduled are: Prof. Kirsopp Lake, Rev. E. R. Shippen, Dr. S. M. Crothers, Rev. A. Rioban, and Rev. Louis C. Cornish.

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“SHALL THE UNITED STATES HELP OUTLAW WAR?”

Following the lead of the Federal Council of Churches in urging ministers to preach on *The Outlawry of War* on Armistice Sunday, the religious press of the country is arousing all church forces in the cause of world peace. The leading editorial in “The Herald of Gospel Liberty,” referring to Dr. Morrison’s book, “The Outlawry of War,” says—“Every speaker on the question of peace should thoroughly examine its major premise before he undertakes to give his Armistice Sunday Sermon.”

In preparation for these sermons and addresses

you will wish to read the one available book which deals adequately, authoritatively and clearly with the entire subject of the Outlawry of War.

THE OUTLAWRY OF WAR

Dr. Charles Clayton Morrison’s new book, is an inspiring interpretation of the outlawry proposal in all its implications and ramifications. The book deals constructively with the outlawry proposal itself, but also with other concepts and movements and their bearing on the one goal with which all seekers after world peace are concerned—the abolition of war.

From a full, front page write-up of “The Outlawry of War,” in the New York Times Book Review:

“Whether it is one of those ideas that are more powerful than armies with banners is a question to be answered according to one’s belief or non-belief in the rationality of the human race.”

From an editorial in the Chicago Evening Post:

“It is a great book because it deals adequately with a great idea and deals with it simply and straightforwardly . . . It is free from hysteria. It is a book in which thought dominates feeling . . . The thing needed now is calm, analytical thought and courageously constructive thought. We get it here. The two chapters on “What is War?” and “The Institutional Status of War,” are especially worth while . . . Once the minds of people see clearly what is here set forth, the conclusion is inevitable. The outlawry of war must follow.”

David Starr Jordan, President-Emeritus of Stanford University:

“It is a really monumental piece of work, not only sound in all its discussions but demonstrating that a ‘frontal attack’ is the one most likely to succeed. What I have to write or to say in the future will be plainly directed to that end.”

From an editorial in the Indianapolis Star:

“It is a book which may mark the beginning of a new era for the world—which must mark the beginning of a new era if civilization is to escape disaster.”

FOR ARMISTICE WEEK,

and prompted by the suggestion of the Federal Council of Churches of Christ, The Christian Century (through its Book Service) makes this special offer on "The Outlawry of War," by Charles Clayton Morrison—

THE OFFER: Upon your indication that you intend to speak on the Outlawry of War, a copy of the regular (\$3.00) edition of Dr. Morrison's book on "The Outlawry of War" will be sent you at the Special Armistice Sermon price of \$2.25, provided the filled-in coupon attached (or a letter containing the same information) reaches us before Nov. 5. The purchaser is, of course, left free to discuss the subject in any manner which his convictions dictate.

John Haynes Holmes in Unity:

"From the beginning to the end of the book, Dr. Morrison keeps our eyes on the world stage. I know of nothing more brilliant than his analysis of "the present crisis" by which he means the chaos following upon the vast disillusionments which have been experienced in the decade since the ending of the Great War, unless it be his analysis of the Locarno agreements in the light of events before and after. This Locarno discussion is fresh, original and illuminating, a genuine contribution to the literature of the subject. Into this confused darkness of world events, Dr. Morrison projects the clear white light of Outlawry, and shows how it may lead us into peace."

**Florence E. Allen,
Judge of Supreme Court of Ohio:**

"It is a vivid and comprehensive statement of the outlawry doctrine, and will be read, in my judgment, long after our generation has passed away. I think, indeed, it will found a new school of international thinking."

Rabbi Louis L. Mann:

"My, but I am thrilled with your book, and I hail you among the great apostles of peace."

Ex-Governor William E. Sweet:

"It has given me a greater comprehension of what outlawry means . . . I like particularly the spirit in which the book is written, especially your desire not to be hypercritical, either of the League or of those who have been favorable to it."

**From review by Howard S. Ross,
K. C., of The Montreal Bar:**

"Humanity owes a debt to the nobly disinterested efforts of the author."

This offer is made to ministers only, in connection with their Armistice Sunday Sermon preparation. The offer is made possible through the purchase from the publishers of a full edition of the book (the publisher's third edition).

In addition to the large general sales of "The Outlawry of War," books are now in the hands of ministers all over the country and the orders are rolling in daily.

This is the book that Senator Borah calls "clear and courageous thinking upon the most vital problem of these days." You owe it to yourself and your congregation to read "The Outlawry of War," before you prepare your Armistice Sunday Sermon.

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with various aspects of Chinese industrial problems, spent ten of the last days of August in conference in Shanghai considering the general topic of how to Christianize economic relations in their country. The conference was preceded by investigations of industrial and rural conditions and their relationship to principles recognized as Christian. Coming as it did at a time when China is seething with economic ideas both good and bad, and when international experiments in adjustment of economic conditions are being tried out, the conference had more than ordinary significance. One of the most helpful visitors at the conference was Kagawa, the noted Christian leader of social and economic reforms in Japan.

Channing Conference To Meet

The Channing conference (Unitarian) will hold its autumn meeting in the Taunton, Mass., Unitarian church, Oct. 30.

Christian Church Growing In Far East

"The Christian church in the far east is growing with greater rapidity than in any corresponding number of years in the first two centuries of our era," was a statement of Rev. William J. Thompson, who delivered the founders' day address this year at Drew theological seminary. Dr. Thompson, professor of religious psychology and pedagogy at Drew, has just returned from a year's study of the missionary fields of the Methodist church as a member of the commission appointed by the board of foreign missions of that denomination.

Christian Temple, Baltimore, Demands Unity in Foreign Missions

At a recent meeting of the Temple missionary society, of the Christian Temple, Baltimore, Disciples church ministered to by Dr. Peter Ainslie, the following action was taken regarding missionary work on foreign fields: "Because of the injury to Christianity in attempting to evangelize the world by a divided

NEW DRY LEADERSHIP

(Continued from page 1270)

the illicit traffic at home to destroy our achievement. In this, when we strengthenen America, we serve the world.

"Let propaganda be answered with truth. Release the facts. Let complacency make way for militancy. Mobilize the public conscience. Then shall Lincoln's aspiration become a reality in government and reverence for law the political religion of the nation." And with Lincoln we invoke upon this cause 'the considerate judgment of mankind and the favor of Almighty God.'

The officers of the conference were as follows: Mr. Winslow Russell, vice-president of the Phoenix Mutual insurance company, Hartford, Conn., chairman; Bishop W. F. McDowell, Methodist Episcopal church, Washington, vice-chairman; Father Peter J. O'Callaghan, president of Mount Melchesideck seminary, Delaware Water Gap, secretary; Mr. Carlton M. Sherwood, assistant secretary; Mr. O. R. Judd, vice-president of the American Exchange Irving trust company, New York, treasurer; Mr. Harry N. Holmes, assistant treasurer.

church, and in consideration of the urgency of unity on the mission fields, the missionary society of the Christian temple, Baltimore, desires to express its judgment that the time has come when united action should be taken on the part of the protestant missionary boards for all foreign missionary work; and therefore, we petition the missionary boards of the Disciples, Congregationalists, Presbyterians, Methodists, Baptists, Reformed, Christians and others to take joint action relative to the present status of missionary activities and particularly in the sending out of missionaries to the various fields under a common board. We await the decision of these boards with prayerful interest."

Peking University Opens With Full Enrollment

"A good opening, full enrolment; the outlook is encouraging in every respect," reads a telegram recently received from Peking university at the American office of the university, in New York. An earlier report stated that there were more applications for the fall term than could be accepted.

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school is announced by the Chicago church federation. It will be known this year as the Chicago leadership training school. The sessions begin Monday evening, Nov. 7 at 6 N. Michigan avenue, from 7 to 9. The four teachers leading the studies are: Ralph W. Owen, Louis P. Jensen, Victor E. Marriott and Miss Vera L. Noyes, all directors of religious education in the Chicago area.

Presbyterian Layman Organizes Aggressive Revival for Chicago

Oscar W. Hagen, an investment banker whose membership is with the Second Presbyterian church, Chicago, has extended an invitation to 1,000 clergymen and laymen of Chicago to be his personal guests at a dinner on Nov. 10, at which dinner will be launched an aggressive revival for Chicago. The guests will be the Presbyterian clergymen of the Chicago district and from 2 to 10 laymen from each church. Mr. Hagen conceived the idea of this movement and is bearing the expense of its initial promotion. "I am spending no more on this dinner than many men spend on golf in a single year," Mr. Hagen assured an interviewer.

Chicago to Feature Conference On Church Publicity

An unusual program has been arranged for the ninth annual conference on church publicity for the churches of metropolitan Chicago to be held Monday, Oct. 31, under the auspices of the Chicago church federation. Ministers and laymen of all denominations are invited. The conference, which will be united with the monthly union ministers' meeting of the federation, usually attended by about 400 ministers, will have two sessions. The morning session will be held at the Y auditorium, 19 S. LaSalle St., with J. T. Brabner Smith presiding, the main speaker being Dr. G. Warfield Hobbs, of New York, on "The Evangel of Printers Ink." At noon a luncheon session will be held at the Hotel LaSalle, with Homer J. Buckley, of Chicago, presiding, the chief speaker being Rev. Roy L. Smith, of Minneapolis.

Schenectady Minister Gives Wednesday Lectures on Psychology

Rev. Philip L. Frick, of First Methodist church, Schenectady, is beginning a series of Wednesday evening psychology lectures on the general subject, "Erroneous Substitutes for the Higher Beliefs Regarding Man and God." Special topics are: "Agnosticism," "Mechanistic Materialism," "Pantheism," "Atheistic Human-

ism," "Behaviorism," "Paganism" and "Pessimism."

Granddaughter of Bishop Thoburn To Teach in Lucknow

Isabella Thoburn, daughter of the late Dr. Crawford Thoburn, and granddaughter of Bishop James M. Thoburn, goes to India as a teacher in the Isabella Thoburn college, Lucknow, which bears the name of its founder, her great-aunt.

Conference on Church Music At DePauw

Speakers of prominence were present at a conference on church music held at DePauw university, Oct. 16-23. All the Methodist ministers of the state were invited. Bishop Hughes, Dr. Karl Harrington, Dr. Carl F. Price, Dr. Peter C. Lutkin, Earl E. Harper and others had places on the program.

Salvation Army Concentrates In Chicago Service

Three quarters of a million dollars will be expended in Chicago by the Salvation army, according to John F. Gilchrist, who is heading the organization formed to secure the necessary funds.

Presbyterian Leaders Speak At Rutgers

On October 2 Dr. Henry Sloane Coffin preached in the chapel of Rutgers university, New Jersey. Other well known pastors who will occupy the pulpit in the near future are Dr. William P. Merrill of New York and Dr. Clarence A. Barbour of Rochester, N. Y.

Newark Presbytery Dedicates Italian Church

The presbytery of Newark, N. J., dedicated the new \$100,000 edifice of the Church of Our Savior (Italian) on Sunday, October 2. This church is located in one of the new sections to which a host of Italians have gone from the downtown sections in recent years. Rev. Peter Di Nardo is the pastor.

Lincoln University Installs New President

On October 20, Dr. William Hallock Johnson was installed as president of Lincoln university, Philadelphia, a Presbyterian institution. The address of the occasion was delivered by Dr. Robert E. Speer. Dr. Johnson is the fifth president of the university.

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by Columbia university will be featured during the winter and spring sessions. There will be 42 courses in all: 13 to be given in Columbia college, 3 in Barnard college, 17 in Teachers college, 5 in university extension and 4 in the home study division. To meet the growing interest, the university will increase its facilities for extra-curricular religious activities. Rev. J. Paul Williams, associate director of the Wesley foundation, University of Illinois, and Rev. M. L. Cassady, director of religious work in William and Mary college, have been appointed assistants to Rev. Herbert E. Evans, adviser to student religious organizations at the university. Dr. Clarence H. Hamilton, of the University of Nanking, China, will direct two courses in religion this semester, on Buddhism and Chinese religion. Harrison Elliott, of Union theological seminary, is giving a course on "The Democratic Process."

Rabbi Wise Tells Ford How to Repent

Speaking to his congregation in Carnegie hall, New York, a week ago, Dr. Stephen S. Wise suggested that Henry Ford make reparation for his anti-Semitism campaign by financing a commission to survey the whole question of the rise and development of anti-Semitism. His topic was "Henry Ford's Retraction: Some Further Lessons." "There is no fitting reparation for a long campaign of misrepresentation, defamation and hurt," said Dr. Wise. "The anti-Semitic propaganda put forth in the book entitled 'The International Jew,' which was the immediate offspring of editorials in Henry Ford's Dearborn Independent, has injured a whole race and threatened an entire social structure. We of America, whose only international concerns are skating rinks in Canada and shooting matches in Mexico, cannot appreciate European terror at the 'bogey' of internationalism. The many people who have come to accept 'The International Jew' as fact regard the Jew as a wastrel gypsy, a dangerous outcast without loyalty. From the beginning I believed and declared that Mr. Ford was not only sadly misguided but wantonly misled. He needed our pity then more than he needs our forgiveness now."

Methodist Mission Work Considered At Minneapolis

It was expected that 150 missionaries would be present at the general executive meeting of the women's foreign missionary society of the Methodist church, which is being held October 25-30 in Hennepin avenue church, Minneapolis. Among the speakers scheduled are: Bishop Charles E. Locke, Mrs. Thomas Nicholson, Mrs. Francis J. McConnell, Mrs. W. F. McDowell, Bishop Nicholson, Mr. Stanley High, Mrs. Ernest L. Waldorf, Rev. R. E. Diffendorfer, and

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Bishop H. Lester Smith. Bishop McConnell is to preach next Sunday. The society has 750,000 members with a budget of more than two and a half millions.

Boston Editors to Speak on "Denominational Comity"

At a meeting of the North Middlesex conference of Unitarians and other Christian churches in All Souls' church, Lowell, Thursday, Nov. 3, Rev. William E. Gilroy, editor of the Congregationalist; Rev. John van Schaick, editor of the Christian Leader, and Rev. Albert C. Dieffenbach, editor of the Christian Register, will speak upon "Denominational Comity." Rev. Samuel A. Eliot, formerly president of the American Unitarian association, now pastor of Arlington Street church, Boston, will open the discussion. All three of the religious fellowships represented by the speakers have commissions at work considering ways and means by which unity of aspiration and life may be achieved among them.

BOOKS RECEIVED

Rural Religion and the Country Church, by Warren H. Wilson. Revell, \$1.25.
Spare Tires, by Roy L. Smith. Revell, \$1.25.

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